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A MANUAL FOR CHRISTIAN INSTRUCTION

BY
WILSON R. BUXTON

MINISTER OF THE UNITED CONGREGATIONAL CHURCH
LITTLE COMPTON, R. I.

BOSTON
The Pilgrim Press
CHICAGO

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To My Wife

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PREFACE

THIS Manual is not intended for children. There already are in use a number of excellent elementary catechisms. This Manual has been prepared for those who, because of their previous instruction in the fundamental truths of religion, are prepared for a larger understanding of those truths and their practical application to the problems of life.

In addition to the many adults who are in need of definite instruction in Christian teachings, there is a large class of youth passing through their teens who have a vigor of mind that ought to be turned to advantage in the assimilation of spiritual truth just as readily as it is utilized in the reception of what is called secular knowledge in the public schools. For such this little book has been written.

The purpose of this Manual is to inform, suggest and stimulate. The writer has, therefore, endeavored to ask and answer those questions that will start the most fruitful line of discussion and inquiry. This has necessitated the asking of leading questions only, to each one of which the teacher is to bring his class by putting to the members questions, simple and practical, of his own framing.

If the teacher is not already familiar with them it

is suggested that in connection with the instruction of his class he will find help in reading portions of the following: "Present Day Theology," by Stearns; "The Character of Jesus," by Bushnell; "Through Nature to God," by Fiske; "Outlines of Christian Theology," by Clarke; "The Christ of To-day" and "The New Epoch for Faith," by Gordon; "The Incarnation of the Son of God," by Gore; "The Life to Come," in "Studies of Religion," by Martineau; and "The Holy Father and the Living Christ" and "Christian Perfection," by Forsyth.

The Scriptural quotations are from the American Revised Version. Six questions and answers, with little change, have been incorporated from the Westminster Shorter Catechism, since material improvement was not deemed practicable. To a number of leading clergymen in Providence, Boston and vicinity, to whom the writer read the manuscript, and who made helpful criticisms and suggestions, he desires to acknowledge his indebtedness.

The Manual assumes that, while God has in other ways revealed himself to man, his revelation in the Holy Scriptures furnishes sufficient data for an adequate sketch of his living purpose with reference to man. It therefore opens with a brief consideration of the redemptive revelation—the *fact* of that revelation, and the *record* as we have it in the Bible. From the record or outer court, the argument passes to the spiritual content, the Holy of holies, the living teachings of revelation.

These teachings disclose God to the soul—his nature, attributes, and modes of existence and manifestation. But the great burden of the teachings have to do with God in his relation to man. So, granting that man is within the movement of the infinite purpose of God, the writer has raised and endeavored to answer three great questions: *What is the end of man? In what ways does God help man attain his end? What is man to do that he may appropriate the helps divinely provided, and thus press forward toward his goal?*

Now, since it must be assumed that from the first, in his education of man, God has been working toward rational ends, these facts are evident: That God's goal for man was foreshadowed in man's original spiritual constitution at creation; that God's teachings from the first matched that spiritual constitution; that the noblest souls of the earlier dispensation to a degree exemplified these teachings, and that in the complete man, Christ Jesus, there was the final and absolute realization of humanity's goal. So we state the answer to the first question thus: *The end of man is perfection according to God's laws of life stamped on man's being at creation, very early revealed in the Old Testament, and completely manifested in Jesus Christ.*

But not only did God appoint this high end for man; from the beginning, God has been helping man to realize his supreme purpose. He has so ordered the world as to make it a theater adapted to the

struggle for perfection. He has put man under the sway of powerful motives to right living. He has ever bestowed upon the willing recipient his Holy Spirit. He has evolved social institutions through which man's life on earth can manifest itself. So we state the answer to the second question thus: *God helps man attain his end by so ordering his constitution and that of the world as to make progress toward perfection possible; by placing him under the sway of motives that enhance the value of the soul and make right living desirable; by bestowing upon him his Holy Spirit, and by providing him with institutions in and through which man's life here is to reveal itself.*

Finally, since man is God's free child, it follows that he has a part to perform in the grand ethical drama of the individual life. That part is summed up in the one word "Faith;" but it is a faith that through the years of man's pilgrimage is ever unfolding into definite forms of Christian experience and activity, which may be designated as repentance, growth and service. So we state the answer to the third question thus: *Man's part is to cooperate with God by responding to the divine overtures to him, and thus, through appropriation of the help vouchsafed, to press forward toward the mark of the prize of his high calling.*

WILSON R. BUXTON.

LITTLE COMPTON, R. I.

January, 1903.

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A MANUAL

FOR

CHRISTIAN INSTRUCTION

1. In what ways has God revealed himself to man ?

God has revealed himself to man in the universe¹ that he made, in the humanity² that he created, and through his servants³ and his Son Jesus Christ.⁴

1. Ps. 19 : 1, 2. The heavens declare the glory of God ; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge.

2. Gen. 1 : 27. And God created man in his own image, in the image of God created he him.

3. 2 Pet. 1 : 21. No prophecy ever came by the will of man : but men spake from God, being moved by the Holy Spirit.

4. John 1 : 14. And the Word became flesh, and dwelt among us.

2. What is meant by God's revelation of himself in the universe ?

By God's revelation of himself in the universe is meant the manifestation of his power, wisdom and goodness in the vastness, history, structure and laws of creation.¹ Astronomy, geology, physics and philosophy are "a translation of the Creator's thought into human language."²

1. Rom. 1:20. The invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made.

Ps. 148:3-10. Praise ye him, sun and moon: praise him, all ye stars of light. Praise him, ye heavens of heavens, and ye waters that are above the heavens. Let them praise the name of Jehovah; for he commanded, and they were created. He hath also established them for ever and ever: he hath made a decree which shall not pass away. Praise Jehovah from the earth, ye sea-monsters, and all deeps; fire and hail, snow and vapor; stormy wind, fulfilling his word; mountains and all hills; fruitful trees and all cedars; beasts and all cattle; creeping things and flying birds.

2. Rom. 8:19. For the earnest expectation of the creation waiteth for the revealing of the sons of God.

3. *What is meant by God's revelation of himself in humanity?*

By God's revelation of himself in humanity is meant the disclosure of his own nature, wisdom and purpose in the constitution,¹ history² and experiences³ of mankind. Biology, psychology and social science are revelations of God's mind and thought to man.⁴

1. Ps. 139:14. I will give thanks unto thee; for I am fearfully and wonderfully made.

2. Gen. 12:1. Now Jehovah said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee.

Is. 43:3. I have given Egypt as thy ransom, Ethiopia and Seba in thy stead.

3. Rom. 8:16. The Spirit himself beareth witness with our spirit, that we are children of God.

4. Ps. 139:15, 16. My frame was not hidden from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see mine unformed substance; and in thy book they were all written, even the days that were ordained for me.

4. *What is the distinctive character of the revelation of God through his servants and his Son Jesus Christ?*

The revelation of God through his servants and his Son Jesus Christ is for a practical end, and concerns the redemptive work of God. This is incidentally true of God's revelation of himself in nature and humanity; but it is predominantly characteristic of his revelation through his servants and his Son Jesus Christ. The purpose of the latter is to reveal to man the moral order of the world; and therefore it relates chiefly to human duty and destiny. It is a disclosure of the heart of God to the heart of humanity.

2 Chron. 24 : 19. Yet he sent prophets to them, to bring them again unto Jehovah.

Luke 4 : 18, 19. The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor: he hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord.

John 18 : 37. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth.

John 10 : 10. I came that they may have life, and may have it abundantly.

Acts 26 : 18. To open their eyes, that they may turn from darkness to light and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me.

5. *What considerations lay back of the redemptive revelation, making it inevitable?*

Back of the redemptive revelation were the facts that God is a Person, all-wise and powerful, and there-

fore able to reveal himself to man ;¹ that God is love, and therefore desires to see man walk in right ways and be happy ;² that man, being made in God's image, can apprehend the revelation of God ;³ and that man needs a special revelation to supplement the light of reason.⁴

1. Is. 40:26. Lift up your eyes on high, and see who hath created these, that bringeth out their host by number ; he calleth them all by name ; by the greatness of his might, and for that he is strong in power, not one is lacking.

Ps. 147:5. Great is our Lord, and mighty in power ; his understanding is infinite.

2. John 3:16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

Ps. 103:13. Like as a father pitieth his children, so Jehovah pitieth them that fear him.

3. Ps. 8:5. Thou hast made him but little lower than God, and crownest him with glory and honor.

4. Jer. 10:23. It is not in man that walketh to direct his steps.

6. What was God's method of revealing himself to man through his servants and his Son Jesus Christ ?

God sometimes spoke directly and audibly to his servants.¹ He often spoke to them in visions and dreams.² At other times his Spirit moved them to speak the word of the Lord.³ In the fulness of time, he sent forth his Son, through whose life, teachings, sufferings, death and resurrection God was fully revealed to man.⁴ The message usually bore the stamp of the individuality of the human instrument as well as the impress of the age in which it was spoken.

1. Ex. 3:4. God called unto him out of the midst of the bush, and said, Moses, Moses.

Matt. 3:17. And lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased.

Acts 26:14. I heard a voice saying unto me in the Hebrew language, Saul, Saul, why persecutest thou me?

2. Dan. 2:19. Then was the secret revealed unto Daniel in a vision of the night.

Acts 10:10, 11. But while they made ready, he fell into a trance; and he beholdeth the heaven opened, and a certain vessel descending, as it were a great sheet, let down by four corners upon the earth.

3. 2 Pet. 1:21. Men spake from God, being moved by the Holy Spirit.

4. Heb. 1:1, 2. God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son.

7. Have we a record of God's redemptive revelation to man?

We have. The Bible, including the Old and New Testaments, is a partial record of that revelation.¹ Some of God's revelations were not recorded,² and some that were recorded have been lost.³ The Bible, however, is a record of those great spiritual truths, a knowledge of which is essential to man's salvation and happiness.⁴

1. Jer. 30:2. Write thee all the words that I have spoken unto thee in a book.

Rev. 1:11. What thou seest, write in a book and send it to the seven churches.

2. John 21:25. And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written.

3. Num. 21: 14. Wherefore it is said in the book of the Wars of Jehovah.

1 Cor. 5: 9. I wrote unto you in my epistle to have no company with fornicators.

4. 2 Tim. 3: 15. From a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus.

8. But are not the sacred books of the other religions records of God's revelations to man?

God has inspired holy men in all ages and nations; and they have given the world fragments of his truth: ¹ but God raised up and educated the Hebrew people that through them he could specially reveal his moral and spiritual truth to mankind.²

1. Acts 17: 28. As certain even of your own poets have said, For we are also his offspring.

2. Deut. 7: 6. Jehovah thy God hath chosen thee to be a people for his own possession, above all peoples that are upon the face of the earth.

John 4: 22. Ye worship that which ye know not: we worship that which we know; for salvation is from the Jews.

9. What is the relation of the different parts of the Bible to one another?

The Bible, though composed of many books, is yet, like the human body, an organic whole.¹ The different books elucidate and emphasize the eternal purpose of God in creation and redemption.² The Old Testament is the early dawn; the New Testament, the noonday splendor.³ The Gospels record the fulfilment of Old Testament hopes and prophecies⁴;

the Acts and Epistles are an elaboration and application of the teachings in the Gospels.⁵

1. Luke 24:27. And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself.

2. John 5:39. Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me.

John 5:46. For if ye believed Moses, ye would believe me; for he wrote of me.

John 1:45. We have found him, of whom Moses in the law, and the prophets, wrote.

3. Heb. 10:1. The law having a shadow of the good things to come.

4. Luke 4:21. To-day hath this scripture been fulfilled in your ears.

5. John 16:12, 13. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak.

10. *Are all the books of the Bible of equal importance?*

The books of the Bible are not all of equal importance. They are all necessary; but, like the members of the human body, some are more excellent than others.¹ Like the Alps, the books represent varying heights of inspiration.² Isaiah is a sublimer revelation than Leviticus. John's Gospel surpasses the Epistle of James. Proverbs and Ecclesiastes contain practical suggestions relative to the conduct of life; but they do not sound the depths of the religious nature as do the Psalms, nor do they bear witness to the historic work of Christ, or to man's

great Helper, the Holy Spirit, or to the inspiring motives of God's love and the future world, as do the Gospels and Epistles.³

1. 1 Cor. 12: 18. But now hath God set the members each one of them in the body, even as it pleased him.

2. John 7: 46. Never man so spake.

3. Matt. 12: 42. The queen of the south . . . came from the ends of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here.

11. Upon what facts does the claim of the Bible to teach the truth rest?

The claim of the Bible to teach the truth rests upon the facts that our Lord has declared its teachings to be true;¹ that those teachings match the spiritual constitution and needs of man,² and that the fruit of those teachings is good, since they make people good and true and happy.³

1. John 17: 17. Thy word is truth.

John 10: 35. The scripture cannot be broken.

Matt. 5: 18. Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished.

2. Deut. 30: 14. The word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

Jer. 15: 16. Thy words were unto me a joy and the rejoicing of my heart.

John 1: 29. Behold, the Lamb of God, that taketh away the sin of the world!

3. Matt. 12: 33. The tree is known by its fruit.

Matt. 7: 16. Do men gather grapes of thorns, or figs of thistles?

Mark 3: 23. How can Satan cast out Satan?

12. What is the relation of the record of revelation to the teachings of revelation?

The literary form and characteristics of the books of the Bible are important;¹ and attention must be given to them if we would grasp the living truth of which they are the vehicle, just as a child must attend to the words that convey the parent's thought.² It is, however, true that words are but the clothes which the Scriptural teachings wear. Questions about the date, authorship and mode of inspiration of a book are of minor importance.³ The teachings themselves are alive and spiritual. They thrill, quicken and uplift.⁴ Disproportionate emphasis on the letter or garment of the living Word of God, be it in the interest of conservatism or radicalism, is scribism pure and simple.⁵

1. John 6:63. The words that I have spoken unto you are spirit, and are life.

2. Jer. 15:16. Thy words were found, and I did eat them.

Eph. 6:17. The sword of the Spirit, which is the word of God.

3. 2 Cor. 3:6. The letter killeth, but the spirit giveth life.

4. 1 Pet. 1:23. The word of God, which liveth and abideth.

5. Matt. 23:23. Ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith.

· Matt. 11:16, 17. Whereunto shall I liken this generation? It is like unto children sitting in the marketplaces, who call unto their fellows and say, We piped unto you, and ye did not dance; we wailed, and ye did not mourn.

13. Is the revelation of God as recorded in the Bible a progressive revelation?

It is.¹ Like the sensible teacher who, in the training of his pupils, discontinues certain methods employed when they were quite young, God varied his methods as his people advanced toward spiritual maturity, and gradually revealed his will to man that he might the better appreciate and use the light given.² The law came first; centuries later, the gospel.³ Immortality is promised in the Old Testament; it is brought to light in the New.⁴ God's Spirit moved men of old; but he came with greater fulness after Christ ascended.⁵ The apostles, under the leading of the Spirit, amplify the teachings of Jesus.⁶

1. Mark 4:28. First the blade, then the ear, then the full grain in the ear.

2. Gal. 3:24. The law is become our tutor to bring us unto Christ.

3. John 1:17. The law was given through Moses; grace and truth came through Jesus Christ.

Gal. 4:4. When the fulness of the time came, God sent forth his Son.

4. 2 Tim. 1:10. Who abolished death, and brought life and immortality to light through the gospel.

5. Acts 2:4. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

6. Rev. 1:10. I was in the Spirit on the Lord's day, and I heard behind me a great voice.

14. *If the teachings of the Old Testament are divinely inspired, how is it that some of them fall far below the ethical standard of to-day?*

In the law that God gave to the Jews he permitted a man to give his wife a bill of divorcement,¹ allowed him to return evil for evil,² and regulated human sla-

very.³ In regard to these and other like practices allowed, three things are evident : the divine permission of practices not consistent with an exalted ethical standard, since the ideal could not be enforced ;⁴ the grief of God because of the hardness of men's hearts that necessitated this, and his assertion of the higher law for the nobler of the race ;⁵ the consequent spiritual education of the human family through such assertion, and through the application of the higher law by the better souls, just as by such application to the divorce, temperance and like problems is the social conscience to-day kept alive.⁶

1. Deut. 24 : 1. When a man taketh a wife, and marrieth her, then it shall be, if she find no favor in his eyes, because he hath found some unseemly thing in her, that he shall write her a bill of divorcement, and give it in her hand, and send her out of his house.

2. Ex. 21 : 23-25. Thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe.

3. Ex. 21 : 2. If thou buy a Hebrew servant, six years he shall serve : and in the seventh he shall go out free for nothing.

4. Matt. 19 : 8. Moses for your hardness of heart suffered you to put away your wives.

5. Matt. 19 : 8. But from the beginning it hath not been so.

6. Matt. 5 : 14. Ye are the light of the world.

15. *What were the occasions and necessities that from time to time called forth from God the message recorded in the prophecies and epistles ?*

Those occasions and necessities usually concerned the state of society and the Church. Great political exigencies made necessary some of the prophetic

utterances.¹ The prophets also spoke frequently against idolatry,² luxury,³ drunkenness⁴ and oppression of the poor by the rich.⁵ Some of the epistles were written to individual churches to correct irregularities and abuses,⁶ to enlighten the disciples in regard to questions that were troubling them,⁷ or to give them words of comfort and exhortation.⁸

1. Is. 37 : 21, 22. Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith Jehovah, the God of Israel, Whereas thou hast prayed to me against Sennacherib king of Assyria, this is the word which Jehovah hath spoken concerning him.

Jer. 21 : 3, 4. Then saith Jeremiah unto them, Thus shall ye say to Zedekiah : Thus saith Jehovah, the God of Israel, Behold, I will turn back the weapons of war that are in your hands, wherewith ye fight against the king of Babylon.

2. Hosea 4 : 13. They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and terebinths.

Zech. 13 : 2. I will cut off the names of the idols out of the land.

3. Amos 6 : 4, 6. That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall ; . . . that drink wine in bowls, and anoint themselves with the chief oils ; but they are not grieved for the affliction of Joseph.

4. Is. 5 : 22. Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink.

5. Amos 4 : 1. Hear this word, ye kine of Bashan, that are in the mountain of Samaria, that oppress the poor, that crush the needy, that say unto their lords, Bring, and let us drink.

Mic. 2 : 1, 2. Woe to them that devise iniquity and work evil upon their beds ! When the morning is light, they practise it, because it is in the power of their hand. And they covet fields, and seize them ; and houses, and take them away : and they oppress a man and his house, even a man and his heritage.

6. 1 Cor. 11 : 18, 21. I hear that divisions exist among you ; and I partly believe it. . . . One is hungry, and another is drunken.

1 Cor. 5: 1. It is actually reported that there is fornication among you, and such fornication as is not even among the Gentiles, that one of you hath his father's wife.

7. 1 Cor. 15: 35. But some one will say, How are the dead raised?

1 Thess. 4: 13. But we would not have you ignorant, brethren, concerning them that fall asleep.

8. Rom. 12: 1. I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service.

16. What is the relation of God's revelation in the Holy Scriptures to the light of human reason?

The revelation of God in the Holy Scriptures aids the reason in the quest after the true knowledge of God and man, just as the telescope aids the eye in the discovery and study of the heavenly bodies. And as by the use of that instrument the eye can reach distances not otherwise possible, so by the help of revelation the human mind ascends up into "the timeless thought of God," and grasps truths impossible of discernment by human reason alone. The revelation in the Bible, however, only supplements the light of reason. Man's rational nature is a gift from God, and is to be used to glorify him.

Ps. 119: 105. Thy word is a lamp unto my feet, and light unto my path.

Ps. 119: 130. The opening of thy words giveth light; it giveth understanding unto the simple.

Rom. 15: 4. For whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the scriptures we might have hope.

2 Tim. 3: 16, 17. Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is

in righteousness: that the man of God may be complete, furnished completely unto every good work.

John 20: 31. These are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name.

1 John 5: 13. These things have I written unto you, that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God.

17. *Does God speak to his people to-day?*

God has not become dumb that he cannot speak, nor has he retired from the world so that his children no longer can have access to him or hear his voice.¹ He is the same God as of old — present with his people, speaking to them,² comforting them in affliction,³ unveiling the wonders of the universe before their eyes,⁴ and originating and directing the world's great movements.⁵ The transcendent importance of the Scriptures is due to the fact that they are the repository of fundamental moral and spiritual truth of which all subsequent revelations have been, and must continue to be, largely an amplification and application.⁶

1. Ps. 94: 9. He that planted the ear, shall he not hear? He that formed the eye, shall he not see?

Matt. 22: 32. God is not the God of the dead, but of the living.

2. Matt. 10: 19. It shall be given you in that hour what ye shall speak.

3. Matt. 28: 20. Lo, I am with you always, even unto the end of the world.

4. John 16: 13. When he, the Spirit of truth, is come, he shall guide you into all the truth.

5. 1 Kings 18: 36. Let it be known this day that thou art God in

Israel, and that I am thy servant, and that I have done all these things at thy word.

6. 1 John 2:7. No new commandment write I unto you, but an old commandment which ye had from the beginning.

18. *What does the Bible teach concerning the nature and attributes of God?*

The Bible teaches that God is Spirit,¹ infinite,² eternal³ and unchangeable,⁴ in his Being,⁵ wisdom,⁶ power,⁷ love,⁸ holiness,⁹ justice,¹⁰ goodness¹¹ and truth.¹²

1. John 4:24. God is a Spirit: and they that worship him must worship in spirit and truth.

2. Job 11:7. Canst thou by searching find out God! Canst thou find out the Almighty unto perfection?

3. Ps. 90:2. Even from everlasting to everlasting, thou art God.

4. Jas. 1:17. The Father of lights, with whom can be no variation, neither shadow that is cast by turning.

5. Ex. 3:14. And God said unto Moses, I AM THAT I AM.

6. Ps. 147:5. His understanding is infinite.

7. Rev. 4:8. The Lord God, the Almighty.

8. 1 John 4:8. God is love.

9. Is. 6:3. Holy, holy, holy, is Jehovah of hosts.

10. Ps. 89:14. Righteousness and justice are the foundation of thy throne.

11. Ps. 100:5. Jehovah is good; his lovingkindness endureth for ever, and his faithfulness unto all generations.

12. Ex. 34:6. Jehovah, Jehovah, a God merciful and gracious, slow to anger, and abundant in lovingkindness and truth.

19. *What does the Bible teach concerning God's modes of existence and manifestation?*

The Bible teaches that there is one God, and one only, in the universe;¹ and that he exists and manifests himself as Father, Son and Holy Spirit.²

1. Deut. 6: 4. Hear, O Israel: Jehovah our God is one Jehovah.

1 Cor. 8: 4. There is no God but one.

Is. 45: 22. I am God, and there is none else.

2. Matt. 28: 19. Baptizing them into the name of the Father and of the Son and of the Holy Spirit.

2 Cor. 13: 14. The Grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all.

1 Cor. 12: 4-6. Now there are diversities of gifts, but the same Spirit. And there are diversities of ministration, and the same Lord. And there are diversities of workings, but the same God, who worketh all things in all.

20. *What does the Bible principally teach concerning man?*

The Bible principally teaches, with respect to man, that his end is perfection according to God's laws of life stamped on his being at creation, early revealed in the Old Testament and completely manifested in the man Christ Jesus;¹ that God by divers ways and means helps and enables man to press forward toward this end,² and that man's duty is to respond to God's overtures by cooperating with him, and thus endeavor to reach his goal.³

1. Matt. 5: 48. Ye therefore shall be perfect, as your heavenly Father is perfect.

2 Cor. 13: 9. This we also pray for, even your perfecting.

Phil. 1: 6. Being confident of this very thing, that he who began a good work in you will perfect it until the day of Jesus Christ.

2. Ps. 54: 4. God is my helper: the Lord is of them that uphold my soul.

Ps. 121: 2. My help cometh from Jehovah, who made heaven and earth.

1 Cor. 15: 10. But by the grace of God I am what I am,

3. Mark 10:21. Come, follow me.

Matt. 11:28. Come unto me, all ye that labor and are heavy laden, and I will give you rest.

Acts 16:31. Believe on the Lord Jesus, and thou shalt be saved.

John 7:37. If any man thirst, let him come unto me and drink.

21. What is meant by perfection according to God's laws of life stamped on man's being, early revealed in the Old Testament and completely manifested in the man Christ Jesus?

The perfection of man after this manner is his complete development: being the fulness of God possessing him and revealing itself in his life and conduct,¹ just as the perfection of the plant is the fulness of the sun's life and energy, possessing and revealing itself through the plant. This fulness is indwelling as an experience, and it is outgoing, in that it seeks to bring the world into harmony with God.² Its central principle is ethical, since it is love that holds the primacy in the perfect life, directing all man's powers of body and intellect toward the highest ends.³ In its action it is responsive to the call of duty from God and from man.⁴

1. Eph. 3:19. That ye may be filled unto all the fulness of God.

2. John 14:15. If ye love me, ye will keep my commandments.

John 15:5. He that abideth in me, and I in him, the same beareth much fruit.

3. Matt. 6:33. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you.

Matt. 13:44. The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field.

Matt. 16:20, 22. Lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal. . . . If therefore thine eye be single, thy whole body shall be full of light.

Matt. 16:24. If any man would come after me, let him deny himself, and take up his cross, and follow me.

4. Ps. 40:8. I delight to do thy will, O my God; yea, thy law is within my heart.

Is. 1:16, 17. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek justice, relieve the oppressed, judge the fatherless, and plead for the widow.

22. *In what ways does man's constitution show that God intended him to realize this type of perfection?*

God made man an intellectual being with a body; but he endowed him also with that which gives value to body and intellect,—a spiritual nature.¹ He created man in his own image, able to look Godward and love God, and manward and love man.² Human kindness and the feeling after God are coextensive with humanity.³ God starts every human being in the right way by endowing him with this twofold capacity. This mighty fact is the real basis for his appeal to man to repent and turn to him.

1. Gen. 1:27. And God created man in his own image, in the image of God created he him.

2. Acts 17:26, 27. And he made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation; that they should seek God, if haply they might feel after him and find him, though he is not far from each one of us.

3. Rom. 2:14. For when Gentiles that have not the law do by nature the things of the law, these, not having the law, are the law unto themselves.

Acts 28:1, 2. And when we were escaped, then we knew that the island was called Melita. And the barbarians showed us no common kindness: for they kindled a fire, and received us all, because of the present rain, and because of the cold.

23. In what portion of the Old Testament are these great ethical laws of love to God and love to man taught?

The entire Old Testament is, essentially, an elaboration and application of the two principles of love to God and love to man;¹ but they are fully and briefly stated in the Ten Commandments.²

1. Deut. 6:5. Thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might.

Lev. 19:18. Thou shalt love thy neighbor as thyself.

Matt. 22:40. On these two commandments the whole law hangeth, and the prophets.

Micah 6:8. And what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?

2. Deut. 10:4. And he wrote on the tables, according to the first writing, the ten commandments, which Jehovah spake unto you in the mount.

Ex. 20:3, 4, 7, 8, 12-17. Thou shalt have no other gods before me. Thou shalt not make unto thee a graven image. . . . Thou shalt not take the name of Jehovah thy God in vain. . . . Remember the sabbath day, to keep it holy. . . . Honor thy father and thy mother. . . . Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbor. Thou shalt not covet . . . anything that is thy neighbor's.

24. What is required in the law of love to God?

The law of love to God requires us to know and acknowledge him to be the only true God;¹ to wor-

ship and glorify him ;² to keep pure his worship and ordinances ;³ to use aright his names, titles, attributes, ordinances, word and works,⁴ and to keep holy the Lord's Day which God hath appointed for man.⁵

1. 1 Chron. 28:9. And thou, Solomon my son, know thou the God of thy father.

Job 22:21. Acquaint now thyself with him, and be at peace.

2. Matt. 4:10. Thou shalt worship the Lord thy God, and him only shalt thou serve.

Rom. 1:21. Because that, knowing God, they glorified him not as God, neither gave thanks.

3. Deut. 12:32. What thing soever I command you, that shall ye observe to do: thou shalt not add thereto, nor diminish from it.

Matt. 28:20. Teaching them to observe all things whatsoever I commanded you.

4. Ps. 29:2. Ascribe unto Jehovah the glory due unto his name.

Job. 36:24. Remember that thou magnify his work, whereof men have sung.

Rev. 15:3. Great and marvellous are thy works.

5. Lev. 19:30. Ye shall keep my sabbaths, and reverence my sanctuary: I am Jehovah.

25. What is forbidden in the law of love to God?

The law of love to God forbids us to deny God ;¹ to refuse the true worship that we owe him ;² to give to any other the honor that is due God ;³ to worship God by images ;⁴ to profane or abuse anything whereby God makes himself known,⁵ or to be engaged on the Lord's Day with worldly employments or recreations.⁶

1. Ps. 14:1. The fool hath said in his heart, There is no God.

2. Rom. 1:25. They exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed forever.

3. Ex. 20:3. Thou shalt have no other gods before me.

Ps. 44 : 20, 21. If we have forgotten the name of our God, or spread forth our hands to a strange god ; will not God search this out ?

4. Deut. 4 : 16. Lest ye corrupt yourselves, and make you a graven image.

5. Lev. 18 : 21. Neither shalt thou profane the name of thy God.

6. Jer. 17 : 21. Take heed to yourselves, and bear no burden on the sabbath day.

26. *What is required in the law of love to man ?*

The law of love to man requires us to give honor to whom honor is due ; ¹ to endeavor lawfully to preserve our lives and the lives of others ; ² to preserve our own and our neighbor's chastity in heart, speech and behavior ; ³ to promote the outward estate of ourselves and others ; ⁴ to further truth between man and man, ⁵ and to be content with our own condition, with a right and charitable frame of mind toward our neighbor and all that he has. ⁶

1. Rom. 13 : 7. Render to all their dues.

Lev. 19 : 32. Thou shalt rise up before the hoary head, and honor the face of the old man.

Rom. 12 : 10. In honor preferring one another.

2. Prov. 24 : 11. Deliver them that are carried away unto death, and those that are ready to be slain see that thou hold back.

3. 1 Thess. 4 : 4. That each one of you know how to possess himself of his own vessel in sanctification and honor.

1 Cor. 3 : 17. If any man destroyeth the temple of God, him shall God destroy ; for the temple of God is holy, and such are ye.

2 Tim. 2 : 22. Flee youthful lusts.

Eph. 5 : 3, 4. But fornication, and all uncleanness, or covetousness, let it not even be named among you, as becometh saints ; nor filthiness, nor foolish talking, or jesting.

4. Rom. 12 : 17. Take thought for things honorable in the sight of all men.

Prov. 27 : 23. Be thou diligent to know the state of thy flocks, and look well to thy herds,

Lev. 25:35. If thy brother be waxed poor, and his hand fail with thee; then thou shalt uphold him.

5. Zech. 8:16. Speak ye every man the truth with his neighbor.

Titus 3:2. Speak evil of no man.

6. Heb. 13:5. Content with such things as ye have.

27. What is forbidden in the law of love to man?

The law of love to man forbids us to do anything unlawfully against the honor or welfare of any one;¹ to take away our own life or the life of our neighbor unjustly;² to have unchaste thoughts, or speak unchaste words, or do unchaste acts;³ to unjustly hinder our fellow man's wealth or outward estate;⁴ to say anything about our neighbor that is not true,⁵ or to envy our neighbor or be grieved because of his success.⁶

1. Rom. 13:8. Owe no man anything, save to love one another.

2. Ex. 20:13. Thou shalt not kill.

Acts 16:28. Do thyself no harm.

3. Matt. 5:28. Every one that looketh on a woman to lust after her hath committed adultery with her already in his heart.

Eph. 4:29. Let no corrupt speech proceed out of your mouth.

Eph. 5:12. For the things which are done by them in secret it is a shame even to speak of.

4. Prov. 20:10. Diverse weights, and diverse measures, both of them alike are an abomination to Jehovah.

Deut. 19:14. Thou shalt not remove thy neighbor's landmark.

5. Eph. 4:25. Putting away falsehood, speak ye truth each one with his neighbor.

Ex. 23:1. Thou shalt not take up a false report.

Lev. 19:16. Thou shalt not go up and down as a talebearer among thy people.

6. Ex. 20:17. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

28. *What is the relation of love to man to love to God?*

Love to man grows out of and is dependent on love to God.¹ The interest that man manifests in the welfare of his fellow man is very largely the fruit of that love of God that has been shed abroad in his heart.² Our present-day philanthropy is the product of the all-pervading faith and love which, in persuading us to be true children of the Father in heaven, has moved us to recognize one another as brothers.³

1. John 8:28. I do nothing of myself, but as the Father taught me, I speak these things.

2 Cor. 5:14. For the love of Christ constraineth us.

2. John 14:10. The Father abiding in me doeth his works.

Rom. 1:9, 10. For God is my witness, whom I serve in my spirit in the gospel of his Son, how unceasingly I make mention of you, always in my prayers making request, if by any means now at length I may be prospered by the will of God to come unto you.

3. Acts 2:43-45. And fear came upon every soul . . . and all that believed were together, and had all things common; and they sold their possessions and goods, and parted them to all, according as any man had need.

29. *Did the best men of the Old Testament exemplify these two principles of love to God and love to man in their lives?*

The best men of the Old Testament were living illustrations of many of these teachings of which they were the exponents.¹ They, however, did not perfectly live the laws of love to God and love to man in their manifold application. Though strong in many points of excellence, they were weak in others.²

1. Gen. 12:4. So Abram went, as Jehovah had spoken unto him.

Gen. 5:24. Enoch walked with God.

Ex. 7:20. And Moses and Aaron did so, as Jehovah commanded.

1 Sam. 3:1. And the child Samuel ministered unto Jehovah before Eli.

Dan. 6:10. And when Daniel knew that the writing was signed, he went into his house . . . and he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

Gen. 13:8. And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen; for we are brethren.

Gen. 39:10. And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her.

Gen. 18:8. And he took butter, and milk, and the calf which he had dressed, and set it before them.

2. Gen. 12:18. And Pharaoh called Abram, and said, What is this that thou hast done unto me? Why didst thou not tell me that she was thy wife?

Num. 20:12. And Jehovah said unto Moses and Aaron, Because ye believed not in me, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this assembly into the land which I have given them.

30. *Has there ever lived a man who completely fulfilled in his own life the two laws of love to God and love to man?*

Jesus perfectly fulfilled in his life the two laws of love to God and love to man.¹ Other men have been strong at some points; Jesus was complete at every point. His life was the perfect, harmonious response to the call of duty from God and from man.² Believers and unbelievers concede that he was the only perfect man who ever lived.³

1. Luke 2:49. Knew ye not that I must be in my Father's house?

John 4:34. My meat is to do the will of him that sent me, and to accomplish his work.

Luke 4:1, 2. And Jesus, full of the Holy Spirit, returned from the Jordan, and was led in the Spirit in the wilderness during forty days.

Matt. 4:23. And Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people.

2. Heb. 5:9. And having been made perfect, he became unto all them that obey him the author of eternal salvation.

1 Pet. 2:22. Who did no sin, neither was guile found in his mouth.

John 1:16. Of his fulness we all received, and grace for grace.

3. John 1:14. And we beheld his glory, glory as of the only begotten from the Father, full of grace and truth.

Luke 2:40. And the grace of God was upon him.

31. *Explain how the law of love to God was manifested in the character of Jesus.*

Jesus in his incarnate life as a man was filled with God.¹ The fountain of his life was in God.² His nature was open to God.³ He therefore perfectly thought God's thought and willed his will.⁴ He loved, trusted, honored, obeyed and prayed to the Father.⁵ He conformed his life to the commandments of God. He thus fulfilled our ideal of man's relation to God.

1. Luke 4:14. And Jesus returned in the power of the Spirit into Galilee.

Col. 1:19. For it was the good pleasure of the Father that in him should all the fulness dwell.

2. John 5:26. For as the Father hath life in himself, even so gave he to the Son also to have life in himself.

3. John 5:30. As I hear, I judge.

4. Matt. 26 : 39. Nevertheless, not as I will, but as thou wilt.

Rom. 15 : 3. For Christ also pleased not himself.

5. Luke 2 : 40. And the child grew, and waxed strong, filled with wisdom : and the grace of God was upon him.

Phil. 2 : 8. Becoming obedient even unto death, yea, the death of the cross.

John 9 : 4. We must work the works of him that sent me, while it is day.

Heb. 12 : 2. Endured the cross, despising shame.

Matt. 14 : 23. And after he had sent the multitudes away, he went up into the mountain apart to pray.

32. *Explain how the law of love to man was manifested in the character of Jesus.*

Jesus was kind and considerate, tolerant and sympathetic.¹ He taught those truths that have to do with man's highest welfare.² He went about doing good and healing people of infirmities.³ In his ministry of teaching and mercy, he recognized no class distinctions.⁴ He fulfilled our ideal of man's relation to man.

1. John 11 : 36. The Jews therefore said, Behold how he loved him !

Luke 19 : 41. And when he drew nigh, he saw the city and wept over it.

Luke 9 : 54, 55. Wilt thou that we bid fire to come down from heaven, and consume them ? But he turned, and rebuked them.

2. Luke 4 : 31. And he was teaching them on the sabbath day.

Luke 4 : 22. And all bear him witness, and wondered at the words of grace which proceeded out of his mouth.

3. Matt. 12 : 15. And many followed him ; and he healed them all.

Acts 10 : 38. Who went about doing good, and healing all that were oppressed of the devil.

4. Matt. 9 : 10. Many publicans and sinners came and sat down with Jesus and his disciples.

33. *What was the relation of the intellectual to the ethical in the character of Jesus?*

The Master's intellect was of the highest order, that of intuitional insight and spiritual penetration. His conception of the kingdom of God was sublime.¹ His imagination was responsive to the beautiful in the world.² He time and again demonstrated his intellectual peerlessness among the ablest men of his day.³ His method of teaching by parables was absolutely original.⁴ His insight into life was marvelous⁵ and his prophetic outlook without parallel.⁶ But great as was the intellectual, it was dominated by the ethical. In his life the spiritual was supreme, and kept the intellect in its normal orbit of thought.⁷

1. John 7 : 46. Never man so spake.

Luke 4 : 32. And they were astonished at his teaching ; for his word was with authority.

2. Matt. 6 : 28. Consider the lilies of the field, how they grow ; they toil not, neither do they spin.

3. Matt. 22 : 46. And no one was able to answer him a word, neither durst any man from that day forth ask him any more questions.

4. Matt. 13 : 3. He spake to them many things in parables.

5. John 2 : 25. He needed not that any one should bear witness concerning man ; for he himself knew what was in man.

6. Matt. 24 : 2. Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

7. John 5 : 30. I seek not mine own will, but the will of him that sent me.

34. *How were the letter and the spirit of duty mutually related in the character of Jesus?*

The letter and the spirit of duty to God and man found recognition in his character. He was bap-

tized.¹ He attended public worship.² He kept the passover.³ He obeyed the laws of his country.⁴ But with the letter of duty went the spirit.⁵ He taught that worship must have reality, and that prayer must not be vain repetition.⁶ Thus the letter and the spirit interpenetrated each other in the character of Jesus.

1. Mark 1:9. Jesus came from Nazareth of Galilee, and was baptized of John in the Jordan.

2. Luke 4:16. And he entered, as his custom was, into the synagogue on the sabbath day.

3. Luke 2:42. And when he was twelve years old, they went up after the custom of the feast.

Luke 22:15. With desire I have desired to eat this passover with you before I suffer.

4. Matt. 17:27. Lest we cause them to stumble, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a shekel: that take, and give unto them for me and thee.

Matt. 8:4. Go, show thyself to the priest, and offer the gift that Moses commanded.

5. Matt. 5:22. Every one who is angry with his brother shall be in danger of the judgment.

6. Matt. 6:7. And in praying use not vain repetitions, as the Gentiles do.

35. *How were the sterner and the gentler virtues blended in the character of Jesus?*

These contrasted virtues coexisted in the most beautiful harmony in his character. He had the strength and courage of the great reformer.¹ He vehemently denounced sin and hypocrisy.² Yet he was gentle and lovable. His personality was charming.³

1. Matt. 23 : 25. Woe unto you, scribes and Pharisees, hypocrites !

Matt. 21 : 12. And Jesus entered into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves.

2. Matt. 23 : 33. Ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell ?

3. Luke 18 : 15, 16. And they were bringing unto him also their babes, that he should touch them : but when the disciples saw it, they rebuked them. But Jesus called them unto him, saying, Suffer the little children to come unto me, and forbid them not : for to such belongeth the kingdom of God.

36. *What relation did the mystic qualities bear to the social and more active qualities in the character of Jesus ?*

Jesus was both a mystic¹ and a man among men. He enjoyed a nearness to God that made him independent of man.² He directly participated in the life of God.³ He loved to be alone with the Father.⁴ Yet he was no pietistic monk in the cloister. Nor did he shun the society of the rich. He mingled freely with men.⁵ He took an interest in the movement of human life about him.⁶

1. John 8 : 16. I am not alone, but I and the Father that sent me.

2. John 4 : 32. I have meat to eat that ye know not.

3. John 14 : 11. Believe me that I am in the Father, and the Father in me.

4. Luke 5 : 16. But he withdrew himself in the deserts, and prayed.

5. Luke 11 : 37. A Pharisee asketh him to dine with him : and he went in, and sat down to meat.

Matt. 9 : 10. And it came to pass, as he sat at meat in the house, behold, many publicans and sinners came and sat down with Jesus and his disciples.

6. John 2: 1, 2. And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: and Jesus also was bidden, and his disciples, to the marriage.

37. *If, then, from the first God has taught man that his duty is to love him with all his heart, and soul, and mind, and strength, and to love his fellow man as himself; and if Jesus Christ was the complete fulfilment of this two-fold principle, what is the CHIEF end of man?*

The *chief* end of man is to reproduce in himself and in others the Christ character. The body and the intellect are to be developed; but the ethical must maintain the primacy in the life of man. Happiness is an incentive; but the perfection of character is the goal.

Eph. 4: 13. Till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ.

Col. 1: 28. Whom we proclaim, admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ.

Gal. 6: 15. For neither is circumcision anything, nor uncircumcision, but a new creature.

1 Peter 2: 21. Leaving you an example, that ye should follow his steps.

38. *What is the chief office of the church?*

The church educates people,¹ ministers to them through medical missions and hospital service,² extends relief to the needy;³ but the chief office of the church, including the Sunday-school and all other branches, is to teach the character of Jesus,⁴ the

secret and sources of its completeness,⁵ and to help God's children, so far as is possible, to reproduce that character.⁶

1. Deut. 6:7. And thou shalt teach them diligently unto thy children.

2. Matt. 10:8. Heal the sick, raise the dead, cleanse the lepers, cast out demons.

3. Rom. 15:26. For it hath been the good pleasure of Macedonia and Achaia to make a certain contribution for the poor among the saints that are at Jerusalem.

4. Matt. 10:7. And as ye go, preach, saying, The kingdom of heaven is at hand.

Matt. 28:20. Teaching them to observe all things whatsoever I commanded you.

5. John 3:3. Except one be born anew, he cannot see the kingdom of God.

6. Titus 2:1-3. But speak thou the things which befit the sound doctrine: that aged men be temperate, grave, sober-minded, sound in faith, in love, in patience: that aged women likewise be reverent in demeanor, not slanderers nor enslaved to much wine, teachers of that which is good.

39. *Wherein does Christianity agree with the other religions of the world, and wherein does it differ from them?*

The other religions, in common with Christianity, usually emphasize man's relation to God and his fellow man.¹ In some of their sacred books there are many beautiful precepts, but no complete ethical system. Christianity presents a Person, Jesus Christ, in whom this twofold relation is ideally realized in terms of an indwelling and outgoing love.² The other religions are powerless after setting before man his chief

end; the religion of Christ is a great system of motives and means to the highest end.³

1. Acts 17:23. For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, TO AN UNKNOWN GOD. What therefore ye worship in ignorance, this I set forth unto you.

2. John 1:45. We have found him, of whom Moses in the law, and the prophets, wrote.

Heb. 9:26. But now once at the end of the ages hath he been manifested to put away sin by the sacrifice of himself.

John 13:34. A new commandment I give unto you, that ye love one another.

3. Matt. 5:10. Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Phil. 4:13. I can do all things in him that strengtheneth me.

40. Does one's happiness now and hereafter depend on likeness to Christ?

It does. In this present life people are truly happy in proportion as their minds daily and hourly are open to God's thought and love and life, and to man's needs.¹ The one passport to heaven is a character rightly builded in its relation to God and man.²

1. Matt. 5:3-9. Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they that hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called sons of God.

2. Rev. 21:27. And there shall in nowise enter into it anything unclean, or he that maketh an abomination and a lie: but only they that are written in the Lamb's book of life.

41. *What is the relation of the Christ character to crime and other social disorders?*

To the absence of this high type of character can very largely be traced unhappiness in the home, corruption in politics and about every other form of crime; ¹ indifference to the claims of religion, injustice on the part of capitalist and laborer, ecclesiastical bitterness and intolerance, ² as well as the decline and fall of nations, such as the great states of antiquity and some of lesser note in modern times. ³

1. Mark 7 : 21, 22. For from within, out of the heart of men, evil thoughts proceed, fornications, thefts, murders, adulteries, covetings, wickednesses, deceit, lasciviousness, an evil eye, railing, pride, foolishness.

2. James 4 : 1. Whence come wars and whence come fightings among you? come they not hence, even of your pleasures that war in your members?

3. Is. 60 : 12. For that nation and kingdom that will not serve thee shall perish.

Hosea 10 : 13, 14. Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies. . . . Therefore shall a tumult arise among thy people, and all thy fortresses shall be destroyed.

Rom. 1 : 21, 24. Because that, knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened. . . . Wherefore God gave them up in the lusts of their hearts unto uncleanness, that their bodies should be dishonored among themselves.

42. *What is the relation of the Christ character to the progress of human society?*

Reform, ¹ philanthropy, ² the integrity of the home, ³ the progress of the kingdom, ⁴ the advancement of

the state,⁵ the peace of the world and the fair dealing of nation with nation,⁶ depend, in the final analysis, on the Christly character of the units of human society. Those units are human souls.

1. 2 Kings 18:4. He removed the high places, and brake the pillars, and cut down the Asherah.

2. Acts 11:29. And the disciples, every man according to his ability, determined to send relief unto the brethren that dwelt in Judæa.

3. Eph. 5:9. The fruit of the light is in all goodness and righteousness and truth.

4. Eph. 5:15, 16. Look therefore carefully how ye walk, not as unwise, but as wise; redeeming the time, because the days are evil.

1 Peter 3:1, 2. That, even if any obey not the word, they may without the word be gained by the behavior of their wives; beholding your chaste behavior coupled with fear.

Acts 13:2, 3. And as they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them. Then, when they had fasted and prayed and laid their hands on them, they sent them away.

5. Joshua 1:7. Turn not from it to the right hand or to the left, that thou mayest have good success whithersoever thou goest.

6. Ex. 8:29. Let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to Jehovah.

43. *Has the Christ character since the time of our Saviour secured a strong hold on mankind?*

It has. In the days of the apostles multitudes of men and women loved God with all their heart, soul, mind and strength; and their neighbor as themselves.¹ And to-day millions love and obey God, believe the Scriptures, keep the Lord's Day, follow the leading of the Spirit, have been baptized, celebrate the Lord's Supper, love the Church and would

be burned at the stake rather than deny their Lord. They are kind to the poor, blind and insane; are truthful, just, merciful and tolerant; are earnest in reform and the elevation of their fellow men.²

* 1. Acts 2:47. Praising God, and having favor with all the people.

Phil. 2:12. So then, my beloved, even as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

Rev. 2:19. I know thy works, and thy love and faith and ministry and patience.

2. Mark 4:31, 32. It is like a grain of mustard seed, which, when it is sown upon the earth, though it be less than all the seeds that are upon the earth, yet when it is sown, groweth up, and becometh greater than all the herbs, and putteth out great branches; so that the birds of the heaven can lodge under the shadow thereof.

44. *Is it possible for us to become like Christ and yet retain our diversity as to personality?*

It is.¹ The very principle of Christ's life insists on the development of one's personality. God has wisely ordered that, while he desires all his children to become like his Son, each is to preserve his own distinctive individuality.² The life of God in the soul divests the nature of its crudities, and allows our truest self to glorify God in its own way.³ John and Peter can both be Christlike, though their characteristics are widely different.

1. 1 Cor. 15:41. One star differeth from another star in glory.

2. 1 Cor. 12:14. The body is not one member, but many.

3. 1 Cor. 12:29, 30. Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all gifts of healings? do all speak with tongues? do all interpret?

45. *But can man without help grow to the stature of his Master and thus attain his end?*

Man cannot attain his end in the spirit of self-sufficiency.¹ Of himself he is unable to fashion his life and character according to the laws of God manifested in the man Christ Jesus.² The tree of itself cannot grow and bear fruit. The elements of earth and atmosphere are communicated to the tree, that it may fulfill its end.³ So man cannot evolve from within the means of growth. He needs help from God.⁴

1. John 3: 27. A man can receive nothing, except it have been given him from heaven.

2. John 15: 4. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me.

3. Is. 55: 10. The rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud.

4. Ps. 121: 2. My help cometh from Jehovah, who made heaven and earth.

Jas. 1: 17. Every good gift and every perfect gift is from above, coming down from the Father of lights.

Eph. 2: 8. For by grace have ye been saved through faith; and that not of yourselves, it is the gift of God.

Phil. 2: 13. It is God who worketh in you both to will and to work, for his good pleasure.

46. *In what ways does God help man to attain his end and become like Jesus?*

God helps man attain his end by so ordering his constitution and that of the world as to make progress toward perfection possible;¹ by putting man under the sway of powerful motives;² by bestowing upon

man his Holy Spirit,³ and by establishing for man institutions in which his life here is to manifest itself.⁴

1. Eccl. 7: 29. God made man upright.

Is. 45: 6, 7. I am Jehovah, and there is none else. I form the light, and create darkness; I make peace, and create evil; I am Jehovah that doeth all these things.

Gen. 1: 31. And God saw every thing that he had made, and, behold, it was very good.

2. Rom. 2: 4. The goodness of God leadeth thee to repentance.

Heb. 12: 1. Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.

3. Rom. 8: 26. And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered.

4. Rom. 13: 1. The powers that be are ordained of God.

47. In order that progress toward perfection may be possible, with what does God endow man at creation?

God endowed man at creation with the possibilities of sin and righteousness.¹ He made him a free moral agent,² liable to sin, but able also to see the path of duty and walk therein. Man at birth is innocent, but he is not holy. He knows right and wrong, not as eternal distinctions, but simply as things forbidden and not forbidden.³ The story of Adam and Eve is duplicated every time a child is born into the world.

1. Gen. 2: 16, 17. And Jehovah God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the

tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

2. Josh. 24: 15. Choose you this day whom ye will serve.

3. Deut. 1: 18. And I commanded you at that time all the things which ye should do.

48. If man knew not what is morally bad, could he recognize what is morally good?

He could not. Man knows the good through its contrast with the bad. As the sweet and the pleasurable are known by their contrast with the bitter and the painful, so the good is recognizable by its differentiation from the evil.

Gen. 3: 5. God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil.

Rom. 7: 7. Howbeit, I had not known sin, except through the law: for I had not known coveting, except the law had said, Thou shalt not covet.

1 Cor. 11: 19. For there must be also factions among you, that they that are approved may be made manifest among you.

49. Man thus endowed with the possibilities of sin and righteousness is placed by God in what sort of a world?

Thus endowed, man is placed by God in a world where it is necessary for him to freely choose his own course of conduct,¹ unfold either the possibility of sin or the possibility of righteousness, gain strength by honest toil and struggle or remain weak through indolence,² and move downward or upward in the scale of manly attainment. The world that

confronted our first parents is, in its essential features, the world that to-day confronts us.

1. Gen. 2:8, 9. And Jehovah God planted a garden eastward, in Eden; and there he put the man whom he had formed. And out of the ground made Jehovah God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.

2. Gen. 2:15. And Jehovah God took the man, and put him into the garden of Eden to dress it and to keep it.

50. *What are the objects concerning which man's powers of obedience and disobedience can be freely exercised and tested?*

Those objects are the things forbidden and the things not forbidden; and these include all thoughts, words and acts possible for man in his individual and social relations.¹ In order that one may freely choose the good, the opportunity to refuse the bad must also be present.² The line of cleavage between these two classes of objects of choice is made plain by the moral law revealed to the conscience,³ as well as in the Bible.

1. Gen. 3:2, 3. Of the fruit of the trees of the garden we may eat: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

Rom. 12:9. Abhor that which is evil; cleave to that which is good.

2. Deut. 11:26. Behold, I set before you this day a blessing and a curse.

3. Rom. 1:19. That which is known of God is manifest in them.

Rom. 2:15. They show the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them.

51. *Why did not God create a race of beings and place it in a world free from even the possibility of sin?*

To make man at all, it was essential that God make him a free moral agent.¹ Without the power of free choice man would have been but a machine.² To make man a free moral agent was to endow him with the possibility of sin. Man thus was created on the only possible rational plan,—liable to sin and go down to misery, but able to stand and “lay hold on the higher good, and ascend to immortal glory.”³

1. Gen. 3:11. Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

2. Ezra 7:13. I make a decree, that all they of the people of Israel, and their priests and the Levites, in my realm, that are minded of their own free will to go to Jerusalem, go with thee.

3. Rev. 2:7. To him that overcometh, to him will I give to eat of the tree of life, which is in the Paradise of God.

Rev. 2:10. Be thou faithful unto death, and I will give thee the crown of life.

Jas. 1:12. Blessed is the man that endureth temptation; for when he hath been approved, he shall receive the crown of life, which the Lord promised to them that love him.

52. *Are industry and struggle necessary features of a world adapted to the highest development of the human family?*

While much toil and hardship are the direct result of man's disobedience,¹ it is also true that without industry and struggle this world would lack elements that make for strength of character and for the highest discipline of the soul.² Numerous instances

of moral and intellectual weaklings brought up amid ease and indolence confirm this truth.³ It used to be a saying among the monks that "an idle monk is besieged by seven devils; a busy monk by one devil." The modern world of industrial movements involving temptations and intense mental strain has its risks, but it also brings with it magnificent opportunities for intellectual and spiritual improvement.

1. Gen. 3 : 19. In the sweat of thy face shalt thou eat bread, till thou return unto the ground.

2. Gen. 1 : 28. And God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it.

3. Prov. 21 : 25. The desire of the sluggard killeth him; for his hands refuse to labor.

53. *Thus created an innocent, free moral agent, and placed in a world adapted to his progress toward perfection, what does man do?*

Man begins to exercise his God-given powers on things forbidden and not forbidden; ¹ and, besought by both the evil ² and the good ³ Spirit, he yields now to the lower, now to the higher. Sin and righteousness as known to man thus make their advent; and the evil and the good tendencies that in this way have been evolved out of the possibilities perpetuate themselves in the life of the individual and the race.⁴

1. Gen. 3 : 6. And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat.

2. Gen. 3:4. And the serpent said unto the woman, Ye shall not surely die.

3. Gen. 3:9. And Jehovah God called unto the man, and said unto him, Where art thou?

4. Ex. 20:5, 6. Visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me, and showing lovingkindness unto thousands of them that love me and keep my commandments.

54. If God deliberately creates man, knowing that he will sin, and then permits him to sin, is not sin God's work?

No, sin is not God's work any more than a son's sin is the work of the parent who begot him and started him in the path of duty with the best of moral inheritance and the highest ideals.¹ God permits sin only that he may overrule it for a higher good;² but he never sanctions it. He always condemns it and warns men of its consequences.³

1. Rom. 3:4. God forbid: yea, let God be found true, but every man a liar.

1 John 1:5. God is light, and in him is no darkness at all.

2. Matt. 18:7. Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come; but woe to that man through whom the occasion cometh!

Matt. 4:1, 10, 11. Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. . . . Get thee hence, Satan. . . . Then the devil leaveth him.

3. Prov. 15:9. The way of the wicked is an abomination to Jehovah.

Matt. 8:12. There shall be the weeping and the gnashing of teeth.

55. *What has God done to check the progress of sin since it first entered the world?*

By means of the law God has taught man the awfulness of sin and its fatal results.¹ He has ever been calling to repentance and peace those who have sinned.² He has given his own dear Son to be the propitiation for our sins and to bring us to himself.³ He has sent his Spirit into our hearts, renewing the corrupt nature and helping us recover his image.⁴

1. Rom. 3 : 20. Through the law cometh the knowledge of sin.

2. Is. 1 : 18. Come now, and let us reason together, saith Jehovah : though your sins be as scarlet, they shall be as white as snow ; though they be red like crimson, they shall be as wool.

3. 1 John 2 : 2. And he is the propitiation for our sins ; and not for ours only, but also for the whole world.

4. Col. 3 : 10. And have put on the new man, that is being renewed unto knowledge after the image of him that created him.

56. *As the result of man's disobedience and the perpetuation of his sin in the race, together with God's intervention to check its progress, what is the present state of mankind with respect to sin and righteousness?*

The result is that there is "a flow of good and evil" in the stream of human life. The common stock of mankind has been very largely polluted with sin ;¹ and yet man is not totally corrupt. There are tendencies fraught with the power of sin ; and there are tendencies that make for righteousness. These exist in varying degree, according to the inheritance and acquisition of the individual.² So that in the great

majority of cases people are practically under the dominion of sin,³ while in some instances they from the first are in the power of inherited graces.⁴

1. Matt. 15: 19. For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings.

2. Ps. 51: 5. Behold, I was brought forth in iniquity; and in sin did my mother conceive me.

3. Rom. 5: 19. Through the one man's disobedience the many were made sinners.

1 John 1: 8. If we say that we have no sin, we deceive ourselves, and the truth is not in us.

Rom. 7: 18. For I know that in me, that is, in my flesh, dwelleth no good thing.

4. John 1: 47. Behold, an Israelite indeed, in whom is no guile!

57. In consequence of the introduction of sin through man's free disobedience, what comes upon the race?

Human suffering and sorrow come upon the race as the result of man's disobedience; and as sinful tendencies grow stronger, entailing disorders on mankind, the suffering and sorrow increase.

Rom. 5: 12. Therefore, as through one man sin entered into the world, and death through sin.

Gen. 3: 16-19. Unto the woman he said, I will greatly multiply thy pain and thy conception; in pain thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in toil shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread; till thou return unto the ground.

Job 5: 7. But man is born unto trouble, as the sparks fly upward.

58. *Do people suffer because of the sins of their ancestors, or is their suffering the result of their own sins alone?*

They suffer because of their own sins, since of their own free will they bring retribution upon themselves;¹ and they suffer because of the sins of their ancestors, since they inherit from parents evil inclinations and bodily and intellectual disorders.²

1. Gal. 6:8. For he that soweth unto his own flesh shall of the flesh reap corruption.

Gen. 6:13. The earth is filled with violence through them; and, behold, I will destroy them with the earth.

John 5:14. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing befall thee.

2. Ex. 34:7. Visiting the iniquity of the fathers upon the children, and upon the children's children, upon the third and upon the fourth generation.

59. *Do people sometimes suffer ills and misfortunes caused by neither their sins nor the sins of their ancestors?*

They do.¹ The fact that man is a member of human society entails much suffering.² The zeal of Christians for the progress of the kingdom makes suffering inevitable.³ Then, too, God chastens his children that he may check sin and crime, and that, through suffering, they may be made perfect.⁴

1. John 9:2, 3. Rabbi, who sinned, this man, or his parents, that he should be born blind? Jesus answered, Neither did this man

sin, nor his parents: but that the works of God should be made manifest in him.

2. Luke 13: 1-5. Now there were some present at that very season who told him of the Galilæans, whose blood Pilate had mingled with their sacrifices. And he answered and said unto them, Think ye that these Galilæans were sinners above all the Galilæans, because they have suffered these things? I tell you, Nay. . . . Or those eighteen, upon whom the tower in Siloam fell, and killed them, think ye that they were offenders above all the men that dwell in Jerusalem? I tell you, Nay.

3. John 15: 20. If they persecuted me, they will also persecute you.

John 21: 18. When thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

4. Rev. 3: 19. As many as I love, I reprove and chasten.

Heb. 12: 6. For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

60. Are man's constitution and environment in every instance productive of the same forms of suffering and hardship?

They are not. Every stratum of human society has sufferings to endure and struggles to wage peculiar to itself, just as real as the trials of the rest of mankind,¹ and adapted to the moral progress of those who belong to that stratum.² Some one has written a beautiful allegory, in which all the people of the earth, dissatisfied each man with his lot, and imagining that lot to be worse than that of the rest of mortals, meet together and exchange their afflictions, only soon to find themselves worse off than before, and anxious to get back their former ills.

1. John 4:49. The nobleman saith unto him, Sir, come down ere my child die.

Eccl. 5:12. The fulness of the rich will not suffer him to sleep.

2. Rom. 8:28. We know that to them that love God all things work together for good.

61. *In view of the foregoing considerations, how are we to interpret this world with its sin, evil, temptation, industry, struggle, sorrow and suffering?*

This world is God's workhouse in which human souls, under the leadership of Jesus Christ, are, through conflict and mastery, fitted for service and happiness on earth and in heaven.

2 Cor. 4:17. For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory.

Rom. 5:3-5. Tribulation worketh steadfastness; and steadfastness, approvedness; and approvedness, hope: and hope putteth not to shame.

2 Cor. 7:10. For godly sorrow worketh repentance unto salvation, a repentance which bringeth no regret.

Heb. 12:11. All chastening seemeth for the present to be not joyous but grievous; yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, even the fruit of righteousness.

Rom. 5:20. Where sin abounded, grace did abound more exceedingly.

Acts 14:22. Through many tribulations we must enter into the kingdom of God.

62. *If conflict with sin and participation in suffering are at present necessary for man's progress in the spiritual life, is he to sin that good may come, or to deliberately add to his sufferings?*

Man is not to sin that good may come, nor is he to invite unnecessary suffering, and for the reason that

the noble end and spirit of the conflict would then be absent, and therefore the gain in moral strength nothing. There are enough crosses for the most heroic of us to bear without mechanically inventing more. The laceration of their bodies, in the name of Christian self-sacrifice, by the early monks was anti-Christian.

Rom. 6: 1, 2. Shall we continue in sin, that grace may abound? God forbid.

Matt. 6: 13. And bring us not into temptation, but deliver us from the evil one.

Matt. 18: 7. Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come; but woe to that man through whom the occasion cometh!

63. If at present sin and suffering are factors in man's higher development, why is not the position of those tenable who do nothing to abolish sin and suffering?

Their position is untenable¹ because the thing that gives value to man's environment as a condition of spiritual growth is his heroic and persistent endeavor to abolish sin and suffering. The worth of the environment for purposes of character consists in man's struggle to overcome it.²

1. Rom. 6: 12, 13. Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof: neither present your members unto sin as instruments of unrighteousness; but present yourselves unto God, as alive from the dead, and your members as instruments of righteousness unto God.

Col. 4: 5. Walk in wisdom toward them that are without, redeeming the time.

2. Rev. 3: 21. He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne.

64. *How, then, are we to discriminate between necessary and unnecessary suffering?*

The unnecessary is that which one recklessly and foolishly brings upon himself.¹ The necessary is that which he encounters in the discharge of his plain duty to himself; to home, as in the rearing of children; to his country, as when he gives his life in defence of her liberties; to the kingdom, as when he suffers persecution that God's cause may be advanced.²

1. Matt. 24: 16. Then let them that are in Judæa flee unto the mountains.

2. Matt. 16: 21. From that time began Jesus to show unto his disciples, that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up.

John 12: 27. Now is my soul troubled; and what shall I say? Father, save me from this hour. But for this cause came I unto this hour.

65. *Is it historically demonstrated that those people attain the highest spiritual development who are accustomed to deal with the problems of evil and reform?*

It is. Never had the Christian Church more valiant sons than when, in her infancy, she was pitted against the power of pagan Rome.¹ The strength of the Western world to-day is due to the fact that her children have girded themselves and gone forth to conquer the sin and misery of human society.

1. Rev. 7: 13, 14. And one of the elders answered, saying unto me, These that are arrayed in the white robes, who are they, and whence came they? And I say unto him, My lord, thou knowest.

And he said to me, These are they that come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb.

66. How rapidly may we expect the coarser sins and evils of the world to disappear?

Being a projection of the inner life of the race, they will disappear in proportion as that inner life is made perfect through struggle with and mastery over them.¹ The mere absence of evil is not the supreme end of true reforms.² If it were, God could easily prevent all crime and disorders by putting mankind under the influence of some powerful anæsthetic. The moral and spiritual progress of man is the end of life; the abolition of evil is a necessary means to that end.

1. Is. 60: 17, 18, 21. I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, desolation nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. . . . Thy people also shall be all righteous.

2. Matt. 12: 44, 45. Then he saith, I will return into my house whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more evil than himself, and they enter in and dwell there: and the last state of that man becometh worse than the first.

67. What is meant by motives to right conduct?

Motives to right conduct are those facts and truths which, by reason of their power to enhance the soul's value,¹ make the world bright with hope,² and right thinking and living desirable,³ are able to call out the

nobler in man and enlist him in his divinely appointed work.⁴

1. John 11: 25, 26. Jesus said unto her, I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die.

2. 1 Cor. 15: 58. Wherefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labor is not vain in the Lord.

3. Luke 13: 3. Except ye repent, ye shall all in like manner perish.

4. Rom. 2: 4. The goodness of God leadeth thee to repentance.

68. What are the motives that God causes to work upon man from without, persuading him to press on to the mark of the prize of his high calling?

There are many motives that work to this end; but the chief motives are God's law of degeneration and growth, including his warning of retribution¹ and his promise of the perfected life;² the love of God as manifested in creation, providence and especially in Jesus Christ;³ and the inheritance in heaven which he gives to them that love and obey him.⁴

1. Matt. 10: 28. Fear him who is able to destroy both soul and body in hell.

Matt. 12: 36. And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment.

2. Phil. 3: 14. I press on toward the goal unto the prize of the high calling of God in Christ Jesus.

3. Rom. 5: 8. But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us.

4. Rom. 8: 18. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward.

69. *What is the law of degeneration and growth?*

The law of degeneration and growth is that in God's moral order rational beings are either moving downward to retribution, or they are moving upward to a larger happiness.¹ Every man is growing either better or worse. The neutral or stationary attitude toward the higher life is impossible.²

1. Matt. 12:30. He that is not with me is against me; and he that gathereth not with me scattereth.

2. Matt. 6:24. No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other.

70. *What are the considerations that make retribution for sin a necessary element in the plan of God?*

The facts that man is a citizen of a moral universe;¹ that in order to be man he is endowed with free will;² that in its exercise he deliberately sins and commits the most heinous crimes;³ and that the moral integrity of God's world must by some means be assured,⁴ necessitate retribution as a guaranty against moral disorder and chaos.⁵ Punishment for sin in no sense is the fault of God.⁶

1. Ex. 20:2, 4. I am Jehovah thy God. . . . Thou shalt not.

2. Josh. 24:15. Choose you this day whom ye will serve.

3. Judges 19:30. And it was so, that all that saw it said, There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt unto this day: consider it, take counsel, and speak.

4. Ps. 9:19. Arise, O Jehovah; let not man prevail.

5. Rom. 14:12. So then each one of us shall give account of himself to God.

6. Ezek. 33:11. As I live, saith the Lord Jehovah, I have no pleasure in the death of the wicked.

Matt. 18:14. Even so it is not the will of your Father who is in heaven, that one of these little ones should perish.

2 Pet. 3:9. Not wishing that any should perish, but that all should come to repentance.

71. What are the facts upon which God bases his warning of retribution?

Those facts are that sin hardens the nature of the sinner; ¹ that continuance in sin ultimately obliterates the moral sense and destroys the ability to truly repent, ² and that this effects the sinner's alienation from God, with all the miseries incident to such alienation. ³ The loss of taste for poetry and music, which one of the world's greatest scientists confessed he had experienced by his lifelong grinding out of facts, is in numerous instances paralleled by a similar atrophy of the moral nature.

1. 1 Tim. 4:2. Men that speak lies, branded in their own conscience as with a hot iron.

Titus 1:15. To them that are defiled and unbelieving nothing is pure; but both their mind and their conscience are defiled.

2. Rev. 22:11. He that is unrighteous, let him do unrighteousness still: and he that is filthy, let him be made filthy still.

Rom. 6:23. The wages of sin is death.

3. Jas. 1:15. Then the lust, when it hath conceived, beareth sin: and the sin, when it is fullgrown, bringeth forth death.

Luke 16:26. And besides all this, between us and you there is a great gulf fixed, that they that would pass from hence to you may not be able, and that none may cross over from thence to us.

72. *Does the fear of retribution become less prominent as a motive to Christian conduct in proportion as one advances toward perfection?*

The fear of retribution is a rational motive to Christian conduct.¹ The prophets, apostles and Jesus Christ employed it to persuade men,² and even in the ordinary affairs of life people are influenced by it. Yet it loses its prominence as a motive in proportion as the anticipation of perfection, the love of God and the hope of eternal life take possession of the soul.³

1. 2 Pet. 3: 11. Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness?

2. 2 Cor. 5: 11. Knowing therefore the fear of the Lord, we persuade men.

Luke 12: 5. Fear him, who after he hath killed hath power to cast into hell.

Acts 2: 43, 44. And fear came upon every soul: and many wonders and signs were done through the apostles. And all that believed were together, and had all things common.

3. Rom. 8: 1. There is therefore now no condemnation to them that are in Christ Jesus.

1 John 4: 18. There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love.

73. *What are the facts upon which God bases his promise of the perfected life to them that choose and follow the good?*

Those facts are, that in the case of him who perseveres in the struggle for perfection, "acts of resistance in the power of the divine Spirit accumulate into

habits";¹ that habits become fixed as character,² and that this character brings with it the liberty of the blessed, which is the ability to find attraction in that only which is of God.³

1. Rev. 22: 11. He that is righteous, let him do righteousness still: and he that is holy; let him be made holy still.

2. Gal. 6: 8. He that soweth unto the Spirit shall of the Spirit reap eternal life.

Prov. 4: 18. The path of the righteous is as the dawning light, that shineth more and more unto the perfect day.

3. Rom. 6: 22. But now being made free from sin and become servants to God, ye have your fruit unto sanctification, and the end eternal life.

Matt. 25: 23. Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord.

74. *How does the anticipation of perfection help man to live right and strive to attain his end?*

To know that, if he perseveres, he shall be freed from sin, and be brought into complete harmony with God, and be fashioned like Jesus, so that his capacity for appreciation, happiness and service shall be immeasurably increased, inspires man to choose the right and press on toward perfection.

1 John 3: 2, 3. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is. And every one that hath this hope set on him purifieth himself, even as he is pure.

Phil. 3: 12. Not that I have already obtained, or am already made perfect: but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus.

75. In what ways has God manifested his love for man?

In many ways; ¹ but chiefly and preeminently in sending his Son to take the form of man, to live the perfect life, to teach the truth, to suffer, die and be raised from the dead.²

1. Acts 14: 17. And yet he left not himself without witness, in that he did good and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness.

Hosea 11: 3, 4. I taught Ephraim to walk; I took them on my arms; but they knew not that I healed them. I drew them with cords of a man, with bands of love; and I was to them as they that lift up the yoke on their jaws; and I laid food before them.

2. Phil. 2: 6-8. Who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross.

John 15: 13. Greater love hath no man than this, that a man lay down his life for his friends.

76. What is it in the love of God that makes that love so assuring to man?

It is the fact that it is holy love. The absence of high character takes from human love its enduring quality.¹ Its presence in father, mother, husband, wife, tells us that the love in which we trust will not fail. So the holy character of God assures us that the divine love in which we trust can never fade.²

1. Judges 16: 18, 19. And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath told me all his heart. Then the lords of the Philistines came up unto her, and brought the money

in their hand. And she made him sleep upon her knees; and she called for a man, and shaved off the seven locks of his head; and she began to afflict him, and his strength went from him.

2. Is. 6: 3. Holy, holy, holy, is Jehovah of hosts.

Ps. 100: 5. For Jehovah is good; his lovingkindness endureth for ever, and his faithfulness unto all generations.

Ps. 145: 17. Jehovah is righteous in all his ways.

Deut. 32: 4. A God of faithfulness and without iniquity, just and right is he.

Rev. 15: 3. Righteous and true are thy ways, thou King of the ages.

77. If Christ had been man only, would his humiliation, sufferings and death have been so great a revelation of God's love?

If Christ had been man only, then God would not have suffered on Calvary, except as in the death of a man sustaining the same relation to God as any other good man;¹ and if God in the person of his Son had not suffered on Calvary, he would have been to us more distant and unfeeling. God in Christ suffering for man ennobles our conception of the Deity.²

1. 1 John 4: 10. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

2. John 3: 16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

Rom. 5: 8. But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us.

78. What is the relation of Christ's sufferings and death to the holiness of God?

The fact that Christ, the Son of God, suffered and died to atone for the sin of the world, shows us that,

though loving and merciful, God is yet just, has regard to his holiness, and, because he intends that his holy and loving purpose with reference to his children shall prevail, is not indulgent toward them.

1 John 2: 2. And he is the propitiation for our sins; and not for ours only, but also for the whole world.

2 Cor. 5: 19. God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses.

1 Pet. 3: 18. Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God.

79. *In what way does the revelation of God's Fatherhood help us to be Christlike?*

The revelation of God's Fatherhood makes the world resplendent with hope and cheer.¹ The Father's love for his children illumines the sphere of our earthly labors and trials, enhances the value of noble living,² and makes it more difficult for us to intentionally grieve him.³

1. Matt. 6: 8. Your Father knoweth what things ye have need of, before ye ask him.

Matt. 10: 29, 31. Are not two sparrows sold for a penny? and not one of them shall fall on the ground without your Father. . . . Ye are of more value than many sparrows.

2. 1 John 4: 19. We love, because he first loved us.

Luke 6: 36. Be ye merciful, even as your Father is merciful.

3. Luke 22: 61, 62. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how that he said unto him, Before the cock crow this day, thou shalt deny me thrice. And he went out, and wept bitterly.

80. *How does the death of Christ move people to repent and turn to God for remission of sin?*

By the death of Christ God himself suffers humiliation in the person of his own dear Son. God, in his Son on Calvary, is a sympathizing, self-giving and forgiving God. It is this that appeals to the nobler in man and moves him to come to God.

John 3: 14, 15. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth may in him have eternal life.

John 12: 32. And I, if I be lifted up from the earth, will draw all men unto myself.

81. *Does the manifestation of God's love in the atoning death of his Son affect the relation between man and man?*

The love of God revealed in the atoning death of his Son is the one common ground on which people who have had differences can meet and be reconciled.¹ Man cannot atone to man. The atoning God reconciles man to man as well as man to God.²

1. 1 John 4: 11. Beloved, if God so loved us, we also ought to love one another.

Eph. 4: 32. And be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you.

2. Eph. 2: 14. For he is our peace, who made both one, and brake down the middle wall of partition.

82. *What are the chief supports to our faith in the future world?*

The chief supports to our faith in the future world are the infinite power¹ and goodness² of God, the con-

stitution and experiences of humanity³ and the resurrection of Jesus Christ.⁴

1. 1 Chron. 29:12. In thy hand is power and might; and in thy hand it is to make great, and to give strength unto all.

John 11:25. I am the resurrection, and the life.

2. Ps. 89:14. Righteousness and justice are the foundation of thy throne: lovingkindness and truth go before thy face.

Ps. 34:8. Oh taste and see that Jehovah is good.

3. Heb. 2:7. Thou madest him a little lower than the angels; thou crownedst him with glory and honor.

4. 1 Cor. 15:3-8. For I delivered unto you first of all that which also I received: that Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures; and that he appeared to Cephas; then to the twelve; then he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep; then he appeared to James; then to all the apostles; and last of all, as to the child untimely born, he appeared to me also.

83. *How are the infinite power and goodness of God a support to our faith in the future world?*

The infinite power of God makes it possible for him to continue through eternity the conscious life he has given his children.¹ The holy character of God assures us that he has so ordered things as to make the accomplishment of his purpose compatible with the rights of his obedient children to life and happiness. The merciful and loving Father is no Oriental despot riding through fields of blood to universal empire.²

1. Is. 40:29. He giveth power to the faint; and to him that hath no might he increaseth strength.

John 10:29. And no one is able to snatch them out of the Father's hand.

Matt. 22 : 29. Ye do err, not knowing the scriptures, nor the power of God.

2. Gen. 18 : 25. That be far from thee to do after this manner, to slay the righteous with the wicked, that so the righteous should be as the wicked ; that be far from thee : shall not the Judge of all the earth do right?

84. *How are the constitution and experiences of mankind a support to our faith in the future world?*

From time immemorial there have been in the human soul and coming from human lips the irrepressible prophecy of and longing for a life beyond.¹ Granted, then, that mankind is organized in truth, and not in error (and this assumption underlies all thinking), these prophesies and longings point to the fact of the future life. God has hardly made man after the similitude of a falsehood.²

1. Job 14 : 14. If a man die, shall he live again?

1 Cor. 13 : 7. Believeth all things, hopeth all things.

Job 19 : 25-27. I know that my Redeemer liveth, and at last he will stand up upon the earth : and after my skin, even this body, is destroyed, then without my flesh shall I see God ; whom I, even I, shall see, on my side, and mine eyes shall behold, and not as a stranger.

2. John 14 : 2. In my Father's house are many mansions ; if it were not so, I would have told you.

85. *What is the faith of the Church in the resurrection of Christ?*

The Church believes that the body of Christ that was nailed to the cross was the identical body that was taken down and placed in the tomb ;¹ that this

body on the third day came forth by the mighty power of God ;² that thus raised, Jesus did appear to and talk with many,³ and that after the space of forty days, the corruptible putting on incorruption, the mortal immortality, Jesus ascended up into heaven.⁴

1. John 19 : 40, 41. So they took the body of Jesus, and bound it in linen clothes with the spices, as the custom of the Jews is to bury. Now in the place where he was crucified there was a garden ; and in the garden a new tomb wherein was never man yet laid.

2. Matt. 28 : 6. He is not here ; for he is risen, even as he said. Come, see the place where the Lord lay.

3. Luke 24 : 36, 39, 40. And as they spake these things, he himself stood in the midst of them, and saith unto them, Peace be unto you. . . . See my hands and my feet, that it is I myself : handle me, and see ; for a spirit hath not flesh and bones, as ye behold me having. And when he had said this, he showed them his hands and his feet.

4. Acts 1 : 9. And when he had said these things, as they were looking, he was taken up ; and a cloud received him out of their sight.

86. *What is the happiness of those who enter Paradise ?*

They who enter Paradise enjoy the near presence of God.¹ They meet Jesus.² They become citizens of a world of order that is free from sin and suffering.³ Their intellectual and spiritual experiences are immeasurably more exhilarating than those of the noblest of earth.⁴ They have fellowship with the great and good of all ages.⁵

1. Rev. 7 : 9. After these things I saw, and behold, a great multitude, which no man could number, out of every nation and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands.

2. Rev. 22:4. And they shall see his face.

John 14:3. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also.

3. Rev. 21:4. And he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away.

4. 1 Cor. 13:12. For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know fully even as also I was fully known.

1 Cor. 2:9. Things which eye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love him.

5. Matt. 8:11. And I say unto you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

87. How does faith in the future world operate as a motive to Christly living?

He who believes in the future world realizes that he is building a character that is to be his permanent possession.¹ The means and time expended are therefore commensurate with the end in view, just as a man in erecting a permanent residence bestows more time and money on the building than he does when erecting a residence that is to be but temporary. Men do not expend so much money on exposition structures as they do on the world's great cathedrals and capitols.²

1. Rev. 2:10. Be thou faithful unto death, and I will give thee the crown of life.

2. 1 Cor. 15:19. If we have only hoped in Christ in this life, we are of all men most pitiable.

1 Cor. 15: 32. If after the manner of men I fought with beasts at Ephesus, what doth it profit me? If the dead are not raised, let us eat and drink, for to-morrow we die.

Heb. 12: 2. Who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God.

2 Tim. 4: 7, 8. I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day.

88. *Who is the Holy Spirit?*

The Holy Spirit is God invisibly breathing upon the universe¹ and man,² and filling them with his personal energy and life.³

1. Gen. 1: 2. And the Spirit of God moved upon the face of the waters.

2. Judges 13: 25. And the Spirit of Jehovah began to move him in Mahaneh-dan, between Zorah and Eshtaol.

3. Acts 2: 4. And they were all filled with the Holy Spirit.

Acts 17: 25. He himself giveth to all life, and breath, and all things.

89. *How long has the Holy Spirit been in the world to help man?*

From the beginning of human life on this planet the Spirit of God has been man's helper.¹ In all ages he has walked with man and led him in right ways.²

1. Gen. 2: 7. And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

2. Ps. 23: 1-4. Jehovah is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside

still waters. He restoreth my soul: he guideth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff, they comfort me.

Mark 12:36. David himself said in the Holy Spirit, The Lord said unto my Lord, sit thou on my right hand, till I make thine enemies the footstool of thy feet.

90. *What was the character of the teachings which, before Christ came, the Holy Spirit had been teaching man?*

Though those teachings necessarily were adapted to the immature character of the human family, yet in their essence they were the principles, facts, elements of, and motives to, sonship.¹ They were manifestations, in precept and holy example, of those great laws of life that had eternally resided in the Son, — love, faith, obedience, prayer, purity, truth, mercy and justice.²

1. Deut. 6:5. Thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might.

Ps. 1:1, 2. Blessed is the man that walketh not in the counsel of the wicked, nor standeth in the way of sinners, nor sitteth in the seat of scoffers: but his delight is in the law of Jehovah; and on his law doth he meditate day and night.

2. John 5:46. For if ye believed Moses, ye would believe me; for he wrote of me.

91. *What was the work of the Holy Spirit in connection with the advent of the Son of God to the world?*

The Holy Spirit introduced the divine Sonship into humanity.¹ The principles, facts and elements of

Sonship which from eternity had found their home in God's Son, and which from the creation of man had been inculcated by the Spirit of God, now became incarnate in a human Life. That Life was perfect through the indwelling Sonship.²

1. Luke 1:35. The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also the holy thing which is begotten shall be called the Son of God.

2. Col. 1:19. For it was the good pleasure of the Father that in him should all the fulness dwell.

Col. 2:9. For in him dwelleth all the fulness of the Godhead bodily.

92. *Why was it necessary that the Son of God should come into the world in an exceptional manner?*

The fact that Christ was God's eternal Son and had preexisted¹ made it improbable that he should make his advent in the ordinary way. Jesus Christ, an extraordinary person, coming into the world to do an extraordinary work, made his entrance in an extraordinary manner.² The facts of science prove the dogma of the incarnation to be not incredible.

1. John 17:5. And now, Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

John 1:1. In the beginning was the Word, and the Word was with God, and the Word was God.

2. Is. 7:14. Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

93. *What is the relation of the Holy Spirit's work to that of Christ?*

Though from earliest time the Holy Spirit had been helping and leading man, yet his signal outpouring of

necessity came later.¹ The historic, objective, love-manifesting facts of Christ's life, sufferings, teachings, death, resurrection and ascension had to precede the filling of man with the Spirit of God.²

1. Joel 2:28. And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions.

2. John 16:7. It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you.

94. *What is the mission of the Holy Spirit in the world to-day?*

The mission of the Holy Spirit to-day, as at the incarnation of the Son of God, is to introduce sonship into humanity.¹ Coming to man "out of the uplifted and glorified Manhood of Christ," the Holy Spirit brings into him the life of the incarnate Son, together with the elemental principles and forces of sonship, such as obedience, gentleness, faith and love.²

1. 1 John 3:1. Behold what manner of love the Father hath bestowed upon us, that we should be called children of God; and such we are.

Gal. 3:26. For ye are all sons of God, through faith, in Christ Jesus.

2. John 16:14. He shall take of mine, and shall declare it unto you.

95. *How does the Holy Spirit accomplish the work of regeneration?*

The Holy Spirit accomplishes the work of regeneration by convincing us of sin,¹ by enlightening our

minds in the knowledge of Christ,² by renewing our wills,³ and by persuading and enabling us to embrace Jesus Christ freely offered to us in the Gospel.⁴

1. John 16: 8. And he, when he is come, will convict the world in respect of sin.

2. John 16: 14. He shall take of mine, and shall declare it unto you.

3. Ezek. 36: 27. I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep mine ordinances, and do them.

4. John 6: 44. No man can come to me, except the Father that sent me draw him.

Acts 16: 14. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us: whose heart the Lord opened to give heed unto the things which were spoken by Paul.

96. How does the Holy Spirit after conversion help the disciple to grow and press on to perfection?

The Holy Spirit after conversion continues to breathe upon and into man the finer influences of the kingdom,¹ assisting him when tempted,² making his faith vital,³ reanimating the words of the Scriptures as he reads them,⁴ communicating to him the divine life and truth from Christ,⁵ directing him in right ways⁶ and filling his soul with peace and joy.⁷

1. Matt. 17: 4. It is good for us to be here.

John 3: 8. The wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

2. Ps. 91: 3. He will deliver thee from the snare of the fowler.

3. Acts 6: 5. A man full of faith and of the Holy Spirit.

4. Ezek. 37: 8, 10. And, lo, there were sinews upon them, and flesh came up, and skin covered them above. . . . And the breath came into them, and they lived.

5. John 6: 58. He that eateth this bread shall live for ever.

6. Ps. 32: 8. I will counsel thee with mine eye upon thee.

Mark 13: 11. It is not ye that speak, but the Holy Spirit.

7. Ps. 16: 11. In thy presence is fulness of joy.

Rom. 14: 17. Righteousness and peace and joy in the Holy Spirit.

Luke 2: 27. And he came in the Spirit into the temple.

97. What is the doctrinal proof of the believer's sonship that has been introduced by the Holy Spirit?

He into whose life the Holy Spirit has introduced and is now perfecting sonship *thinks* right thoughts about God and man. He believes in Jesus as the Son of God and the Saviour of men. His intellectual standard is that of the gospel.

1 John 4: 2, 3. Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not Jesus is not of God.

1 Cor. 12: 3. Wherefore I make known unto you, that no man speaking in the Spirit of God saith, Jesus is anathema; and no man can say, Jesus is Lord, but in the Holy Spirit.

98. Does the Holy Spirit ever speak a message that is contrary to the teachings of Christ?

He does not. The Holy Spirit speaking to man fulfils and never contradicts what Jesus said.¹ The teachings of the Epistles and of all true teachers in the Church since they were written are an elaboration and

application of the great central truths of the gospel of the Son of God.²

1. John 15: 26. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me.

2. John 16: 13, 14. Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come. He shall glorify me: for he shall take of mine, and shall declare it unto you.

99. *Are the presence and efficacious working of the Holy Spirit in a church a guaranty of the essential gospel character of the teachings of that church?*

The Holy Spirit comes to glorify Christ. His theme is Christ. Therefore, whatever be the polity of a church or its form of worship, if the outpouring of the Holy Spirit attends the preaching and labors of its people, the message proclaimed must be essentially in harmony with the gospel.

Acts 11: 15. And as I began to speak, the Holy Spirit fell on them, even as on us at the beginning.

Acts 15: 8, 9. And God, who knoweth the heart, bear them witness, giving them the Holy Spirit, even as he did unto us; and he made no distinction between us and them, cleansing their hearts by faith.

100. *What is the practical proof of the believer's sonship introduced by the Holy Spirit?*

He into whose life the Holy Spirit has introduced Christian sonship bears those fruits¹ or virtues which

were characteristic of the life and character of Jesus; ² such as love, joy, meekness, temperance, kindness, longsuffering, gentleness, mercy, peace, faith, hope, purity, honesty, courage and veracity.³

1. John 15: 8. Herein is my Father glorified, that ye bear much fruit.

2. John 16: 15. He taketh of mine, and shall declare it unto you.

3. Gal. 5: 22, 23. But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control.

Eph. 5: 9. The fruit of the light is in all goodness and righteousness and truth.

Acts 13: 9, 10. But Saul, who is also called Paul, filled with the Holy Spirit, fastened his eyes on him, and said, O full of all guile and all manner of craft, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

101. How are these qualities and fruits of sonship organized by the Holy Spirit into the structure and life of human society?

The Holy Spirit, while introducing the elements and virtues of sonship into the souls that make up human society, guides those soul units in the organic relations of home, state, church, philanthropy and missions. He thus reconstructs humanity, internally and externally, on the lines of sonship.

Rev. 1: 10. I was in the Spirit on the Lord's day.

Rev. 2: 11. He that hath an ear, let him hear what the Spirit saith to the churches.

Acts 16: 7. And when they were come over against Mysia, they assayed to go into Bithynia; and the Spirit of Jesus suffered them not.

102. *What facts or material does the Holy Spirit employ to make effective his pleading with men?*

The Holy Spirit employs a great many facts and truths,—the beauty of the world, the sorrows and calamities of life, the retribution that inevitably follows sin unrepented of, and the promise of eternal life to them that obey God; but the central facts that he employs are God's Fatherhood¹ and his love revealed in the life, teachings, sufferings, death, resurrection and ascension of our Lord.²

1. Gal. 4:6. God sent forth the Spirit of his Son into our hearts, crying, Abba, Father.

2. John 16:8-11. And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment: of sin, because they believe not on me: of righteousness, because I go to the Father, and ye behold me no more; of judgment, because the prince of this world hath been judged.

Acts 10:44. While Peter yet spake these words, the Holy Spirit fell on all them that heard the word.

103. *Does the Holy Spirit respect the distinctive individuality of each soul?*

He does. As the sun sends forth his light and warmth upon the vegetable and animal world, and yet allows each individual species to preserve its own identity,¹ so the Holy Spirit works in and through infinite variety, causing all to praise God by their diversity of gift, taste, personality and method, thus adding to the glory of his Church.²

1. Gen. 1:11, 24. And God said, Let the earth put forth grass, herbs yielding seed, and fruit-trees bearing fruit after their kind. . . .

Let the earth bring forth living creatures after their kind, cattle, and creeping things, and beasts of the earth after their kind : and it was so.

2. 1 Cor. 12 : 4. Now there are diversities of gifts, but the same Spirit.

104. *What is the scope of the Holy Spirit's work in man ?*

The Holy Spirit's work in man is not confined to Pentecostal occasions. He at all times works in and through responsive souls in all stations : artisans,¹ business men,² fathers and mothers, soldiers,³ men of science,⁴ philanthropists, preachers, poets and statesmen.⁵

1. Ex. 31 : 3-5. I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise skilful works, to work in gold, and in silver, and in brass, and in cutting of stones for setting, and in carving of wood, to work in all manner of workmanship.

2. Ps. 107 : 23, 24. They that go down to the sea in ships, that do business in great waters ; these see the works of Jehovah.

3. Deut. 1 : 42. And Jehovah said unto me, Say unto them, Go not up, neither fight ; for I am not among you.

4. 1 Kings 4 : 33. And he spake of trees, from the cedar that is in Lebanon even unto the hyssop that springeth out of the wall : he spake also of beasts, and of birds, and of creeping things, and of fishes.

5. 2 Chron. 36 : 22. Jehovah stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom.

105. *What are the chief institutions of human society ?*

The chief institutions of human society are the family,¹ the State² and the Church.³

1. Ps. 68 : 6. God setteth the solitary in families.
2. Num. 14 : 12. And will make of thee a nation greater and mightier than they.
3. Matt. 16 : 18. And upon this rock I will build my church.

106. *Are these institutions an end in themselves or are they a means only that enable man under God's guidance to fulfil his mission ?*

They are a means only.¹ They have no other justification for their existence.² But because they are an indispensable means to an end so high, they are worthy of all the love and sacrifice that we can bestow upon them.³

1. Mark 2 : 27. The sabbath was made for man, and not man for the sabbath.
2. Eph. 5 : 24. The church is subject to Christ.
3. Acts 20 : 28. Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood.

107. *What rule has God given for the right ordering of family life ?*

God has taught that man and woman,¹ united by a lawful marriage, inspired by true love,² and children who may be born to them, shall constitute the family.³

1. Gen. 2 : 18. And Jehovah God said, It is not good that the man should be alone ; I will make him a help meet for him.
2. Ruth 4 : 13. So Boaz took Ruth, and she became his wife.
- Gen. 29 : 20. And Jacob served seven years for Rachel ; and they seemed unto him but a few days, for the love he had to her.

3. Matt. 19: 4, 5. He who made them from the beginning made them male and female, and said, For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh.

108. *For what cause does the law of Christ permit divorce?*

The law of Christ permits divorce for adultery only.¹ The interests of human society and the destiny of their own souls require that in other instances man and wife make the best of their lot and call to their help those higher resources and joys upon which all mankind ultimately are thrown.² This attitude toward marriage and divorce stimulates foresight and wisdom on the part of those contemplating marriage. Easy divorce rests upon the false assumption that pleasure is man's chief end.³

1. Matt. 5: 31, 32. It was said also, whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress.

2. Col. 3: 1. If then ye were raised together with Christ, seek the things that are above, where Christ is; seated on the right hand of God.

3. Matt. 7: 13, 14. Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many are they that enter in thereby. For narrow is the gate, and straitened the way, that leadeth unto life, and few are they that find it.

109. *What do parents and children mutually owe each other?*

Parents owe their children love and kindness, the dedication of them to God, Christian training and pro-

vision for their wants while young.¹ Children owe their parents love, respect, honor, obedience and special care for their wants when they get old and feeble.²

1. Is. 66: 13. As one whom his mother comforteth.

1 Sam. 1: 11. I will give him unto Jehovah all the days of his life.

1 Cor. 1: 16. I baptized also the household of Stephanas.

Mark 10: 14. Suffer the little children to come unto me; forbid them not: for to such belongeth the kingdom of God.

Eph. 6: 4. And, ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord.

Prov. 22: 6. Train up a child in the way he should go, and even when he is old he will not depart from it.

Deut. 6: 6, 7. And these words, which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children.

2. Prov. 4: 3. For I was a son unto my father, tender and only beloved in the sight of my mother.

Eph. 6: 1. Children, obey your parents in the Lord: for this is right.

Mal. 1: 6. A son honoreth his father.

Prov. 13: 1. A wise son heareth his father's instruction.

Luke 2: 51. And he went down with them, and came to Nazareth; and he was subject unto them.

110. *How is the institution of the family a help to man in his endeavor after perfection?*

The institution of the family is the nursery of the child life of man.¹ It helps people in their early days to learn to live together orderly under the strong bond and inspiration of love. It is the means of nurturing some of the finer elements of Christian manhood and womanhood,² and serves as a welcome

refuge to which each member can turn after the toils and battles of the day.³

1. 2 Tim. 1:5. The unfeigned faith that is in thee; which dwelt first in thy grandmother Lois, and thy mother Eunice; and, I am persuaded, in thee also.

2. 2 Tim. 3:15. From a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus.

3. John 20:10. So the disciples went away again unto their own home.

III. *What is the State?*

The State is the body of the people living together under a political government,¹ with rulers over them,² with laws for the regulation of their conduct and the promotion of the general welfare,³ and with organized machinery for the execution of the laws and the people's defence against enemies at home and abroad.⁴

1. 2 Kings 23:3. And the king stood by the pillar, and made a covenant before Jehovah, to walk after Jehovah, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and all his soul, to confirm the words of this covenant that were written in this book.

2. Rom. 13:4. He is a minister of God to thee for good.

Ex. 18:25. And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

3. Ex. 21:1. Now these are the ordinances which thou shalt set before them.

4. 1 Kings 4:25. And Judah and Israel dwelt safely, every man under his vine and under his fig-tree, from Dan even to Beer-sheba, all the days of Solomon.

Judges 17:6. In those days there was no king in Israel: every man did that which was right in his own eyes.

112. *Has God directed the establishment of any one form of political government for mankind?*

God originally established a theocracy for the Israelites.¹ But because of the hardness of their hearts, he at length suffered them to supplant the theocracy by a monarchy.² Any form of government is acceptable to God, provided it is dominated by the essential principles of theocracy.

1. Acts 13:20. And after these things he gave them judges until Samuel the prophet.

2. 1 Sam. 8:7. And Jehovah said unto Samuel, Hearken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but they have rejected me, that I should not be king over them.

1 Sam. 12:1. And Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you.

113. *In what ways is the State a help to man in his endeavor to attain his end?*

The State helps man attain his end by securing for him public order and security,¹ by stimulating respect for law,² by multiplying the opportunities of life and improving the material environment of the people,³ and, through the example of its public men and the humanity, self-respect and vigor of its home and foreign policy, inculcating manly virtues.⁴

1. Rom. 13:3. Rulers are not a terror to the good work, but to the evil.

1 Kings 4:24. For he had dominion over all the region on this side the River, from Tiphshah even to Gaza, over all the kings on

this side the River: and he had peace on all sides round about him.

2. Acts 24:2, 3. Seeing that by thee we enjoy much peace, and that by thy providence evils are corrected for this nation, we accept it in all ways and in all places, most excellent Felix, with all thankfulness.

3. 2 Kings 20:20. And how he made the pool, and the conduit, and brought water into the city.

Eccl. 2:5. I made me gardens and parks, and I planted trees in them of all kinds of fruit.

4. Rom. 13:6. They are ministers of God's service, attending continually upon this very thing.

Prov. 29:12. If a ruler hearkeneth to falsehood, all his servants are wicked.

114. *Is the civil and military power of the State alone adequate to prevent crime and maintain good order?*

This alone is not adequate. The relative freedom of the State from crime and disorder, as well as from petty annoyances not recognizable by the law, is very largely determined by the presence of those moral and spiritual forces that tend to make the atmosphere less criminally productive.¹ Some sections of the country are very prolific of crime because the moral atmosphere has little restraining power.²

1. Luke 1:65. And fear came on all that dwelt round about them.

Is. 11:9. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea.

2. Gen. 19:9. And they pressed sore upon the man, even Lot, and drew near to break the door.

115. *In addition to the home, what other institution very largely contributes to create, purify and conserve the moral atmosphere of the State?*

The Church, with her institutions, her inculcation of moral and spiritual truth, her emphasis on the higher nature of man, her stated calls to worship and her ministrations of love and mercy, is a powerful means to this end. Witness the rapid moral improvement of hundreds of towns in a new country on the incoming of the Church with the gospel.

1 Cor. 5: 9. I wrote unto you in my epistle to have no company with fornicators.

Luke 7: 16. And fear took hold on all: and they glorified God, saying, A great prophet is arisen among us.

Acts 19: 19. And not a few of them that practised magical arts brought their books together and burned them in the sight of all.

116. *What is the Church?*

The Church is the external agency,¹ established by Christ² and constituted of professed believers and their children,³ which he employs to advance his kingdom through the spiritual conquest of the world,⁴ the ministry to God's children,⁵ the reception, proclamation and conserving of the truth.⁶ The Church is the servant of the kingdom.

1. Matt. 18: 17. And if he refuse to hear them, tell it unto the church.

Acts 1: 26. And they gave lots for them; and the lot fell upon Matthias.

Acts 15: 22. Then it seemed good to the apostles and the elders,

with the whole church, to choose men out of their company, and send them to Antioch with Paul and Barnabas.

2. Matt. 16: 18. And upon this rock I will build my church.

3. Acts 2: 47. And the Lord added to them day by day those that were saved.

Matt. 19: 13. Then were there brought unto him little children.

Acts 16: 15. And when she was baptized, and her household.

4. Matt. 28: 19. Go ye therefore, and make disciples of all the nations.

5. Acts 6: 3. Look ye out therefore, brethren, from among you seven men of good report, full of the Spirit and of wisdom, whom we may appoint over this business.

6. John 16: 13. He shall guide you into all the truth.

Matt. 10: 7. And as ye go, preach, saying, The kingdom of heaven is at hand.

1 Thess. 5: 21. Prove all things; hold fast that which is good.

117. *What is the kingdom?*

The kingdom is the "world-wide and imperishable spiritual¹ society" that Jesus founded.² Its Ruler is God in Christ.³ Its citizens are regenerate souls.⁴ Its laws for the regulation of the life of its citizens are the teachings of Jesus, especially those in the Sermon on the Mount.⁵ The Church Universal and Invisible⁶ is identical with the kingdom, but the Church as an outward organization is the agency for the advancement of the kingdom.

1. Luke 17: 20, 21. The kingdom of God cometh not with observation: neither shall they say, Lo, here! or, There! for lo, the kingdom of God is within you.

2. Dan. 2: 44. And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed.

Matt. 10: 7. The kingdom of heaven is at hand.

3. John 18: 37. Thou sayest that I am a king.

4. John 3 : 5. Except one be born of water and the Spirit, he cannot enter into the kingdom of God.

5. Matt. 5 : 1, 2. His disciples came unto him : and he opened his mouth and taught them.

6. Col. 1 : 18. And he is the head of the body, the church.

118. *What are the sacraments of the Church ?*

The sacraments of the Church — baptism¹ and the Lord's Supper² — are those holy ordinances instituted by Christ, wherein, by sensible signs, Christ and the benefits of the new covenant are represented, sealed and applied to believers.

1. Acts 2 : 38. Repent ye, and be baptized every one of you in the name of Jesus-Christ unto the remission of your sins.

Acts 22 : 16. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name.

2. Matt. 26 : 26-28. And as they were eating, Jesus took bread, and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body. And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it; for this is my blood of the covenant, which is poured out for many unto remission of sins.

119. *What is baptism ?*

Baptism is the application of water to the professed followers of Christ and their children, with the use of the Scriptural formula, "into the name of the Father and of the Son and of the Holy Spirit," or its equivalent; and is a symbol of spiritual cleansing, union with Christ and impartation of the Holy Spirit, as well as a recognition of God's ownership.

Matt. 28 : 19. Baptizing them into the name of the Father and of the Son and of the Holy Spirit.

Matt. 3: 11. I indeed baptize you in water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you in the Holy Spirit and in fire.

120. *What is the Lord's Supper?*

The Lord's Supper is the sacrament that Christ instituted to take the place of the passover, and was by him designed to commemorate his death,¹ and to be a perpetual symbol to convey God's grace to the believer.²

1. 1 Cor. 11: 23-26. The Lord Jesus, in the night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, This is my body, which is for you: this do in remembrance of me. In like manner also the cup, after supper, saying, This cup is the new covenant in my blood: this do, as often as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come.

2. 1 Cor. 10: 16. The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ?

121. *What is the Lord's Day?*

The Lord's Day is the first day of the week,¹ taking the place of the Jewish Sabbath; and is set apart by God in order that on that day man may rest from all unnecessary physical labor,² worship God,³ and relieve those who may need help.⁴

1. Acts 20: 7. And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them.

2. Lev. 23: 3. Six days shall work be done: but on the seventh day is a sabbath of solemn rest.

3. Rev. 1: 10. I was in the Spirit on the Lord's day.

4. Matt. 12: 9-12. And he departed thence, and went into their synagogue: and behold, a man having a withered hand. And they asked him, saying, Is it lawful to heal on the sabbath day? that they might accuse him. And he said unto them, What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man of more value than a sheep!

122. *Into what branches is the Church divided?*

The Church is divided into various sects or denominations,¹ many of which were necessitated in order that all the revealed truth might receive proper emphasis, and corruption and persecution be prevented,² but no one branch of which was established with its present form of government either by Christ or his apostles, or is alone entitled to be called the Church.³

1. 1 Cor. 12: 5. And there are diversities of administrations, and the same Lord.

2. Gal. 5: 1. For freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage.

3. Mark 9: 38-40. John said unto him, Teacher, we saw one casting out demons in thy name; and we forbade him, because he followed not us. But Jesus said, Forbid him not: for there is no man who shall do a mighty work in my name, and be able quickly to speak evil of me. For he that is not against us is for us.

123. *What do the different branches of the Church of Christ owe to themselves?*

They owe to themselves responsiveness to the new demands that God from time to time makes upon them;¹ loyalty to their own interests and work,²

and, lest this loyalty degenerate into ecclesiastical provincialism,³ a sympathetic appreciation of the work of the Church Universal in all ages.

1. Ex. 14: 15. Speak unto the children of Israel, that they go forward.

2. Eccl. 9: 10. Whatsoever thy hand findeth to do, do it with thy might.

3. Matt. 3: 9. And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

124. *What do the branches of the Church of Christ owe to one another?*

They owe to one another the concession of the right to exist,¹ the strict application of the Golden Rule,² the recognition of Christian fellowship,³ co-operation for Christian work⁴ and, so far as is feasible and wise, earnest effort to further the organic union of Christians.⁵

1. Mark 9: 40. He that is not against us is for us.

2. Ex. 20: 15. Thou shalt not steal.

Ex. 20: 17. Thou shalt not covet . . . anything that is thy neighbor's.

Luke 6: 31. And as ye would that men should do to you, do ye also to them likewise.

3. Matt. 23: 8. One is your teacher, and all ye are brethren.

Acts 15: 9. He made no distinction between us and them, cleansing their hearts by faith.

4. Phil. 1: 27. That ye stand fast in one spirit, with one soul striving for the faith of the gospel.

5. John 17: 21. That they may all be one.

1 John 1: 7. If we walk in the light, as he is in the light, we have fellowship one with another,

125. *But is it enough that man know what his end in life is, and that God help him to attain it?*

It is not. God cannot do all. Man is God's free child and must do his part.¹ He is to appropriate the help God provides. His duty is to respond to the overtures of God.²

1. Phil. 2:12. Work out your own salvation with fear and trembling.

Matt. 7:7. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

2. Matt. 9:9. And he saith unto him, Follow me. And he arose, and followed him.

1 Cor. 3:9. For we are God's fellow-workers.

126. *In the response of man to the overtures of God, what function does the human will perform?*

It is the function of the will to transmute into decision and action the knowledge of duty.¹ Each hour and day to realize in deeds our best thought and noblest impulse and thus establish and maintain the absolute moral unity and integrity of the human spirit² — intellect, sensibility and will — this is Christian living.³

1. John 13:17. If ye know these things, blessed are ye if ye do them.

Jas. 4:17. To him therefore that knoweth to do good, and doeth it not, to him it is sin.

Acts 26:19. Wherefore, O king Agrippa, I was not disobedient unto the heavenly vision.

2. Mark 3:25. If a house be divided against itself, that house will not be able to stand.

Matt. 7:24, 25. Every one therefore that heareth these words of

mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock : and the rain descended, and the floods came, and the winds blew, and beat upon that house ; and it fell not : for it was founded upon the rock.

3. Acts 2 : 41. They then that received his word were baptized : and there were added unto them in that day about three thousand souls.

Eph. 4 : 30. And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption.

127. *What does man's response to the overtures of God embrace ?*

Man's response to the overtures of God embraces faith,¹ and faith's normal unfolding.²

1. Heb. 11 : 6. And without faith it is impossible to be well-pleasing unto him ; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him.

2. Jas. 2 : 18. I by my works will show thee my faith.

Phil. 3 : 9. Not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith.

128. *What is the Supreme Object of faith ?*

The Supreme Object of faith is not a law, a creed, a book or an institution. These are indispensable helps to faith ; but faith's Supreme Object is a Person,¹ and that Person is the risen, ascended, living, reigning and eternal Christ of God.²

1. Is. 6 : 1. I saw the Lord sitting upon a throne, high and lifted up ; and his train filled the temple.

2. Acts 7 : 55, 56. But he, being full of the Holy Spirit, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

129. *Wherein is the real value of the creeds as aids to faith?*

The creeds "bring out into light and emphasis" the most important principles of the Scriptures, helping man to get into the orbit of God's thought and hold himself with singleness of purpose to the mark of the prize of his high calling.

Acts 8:30, 31. Understandest thou what thou readest? And he said, How can I, except some one shall guide me? And he besought Philip to come up and sit with him.

Heb. 5:12. Ye have need again that some one teach you the rudiments of the first principles of the oracles of God.

Matt. 15:14. If the blind guide the blind, both shall fall into a pit.

130. *What is faith?*

Faith is the filial, trustful relation which the whole man — intellect, heart and will — sustains toward the Lord Jesus Christ.

Mark 9:24. I believe; help thou mine unbelief.

Acts 16:31. Believe on the Lord Jesus, and thou shalt be saved.

Jas. 2:23. And Abraham believed God, and it was reckoned unto him for righteousness.

Matt. 4:19, 20. And he saith unto them, Come ye after me, and I will make you fishers of men. And they straightway left the nets and followed him.

Jas. 2:14. What doth it profit, my brethren, if a man say he hath faith, but have not works? can that faith save him?

131. *How does true faith differ from mere intellectual assent?*

True faith involves loving trust in its Object. It is a part of man's life and character.¹ Mere intellectual

assent remains bare profession and does not pass into feeling and action.²

1. Acts 11 : 24. He was a good man, and full of the Holy Spirit and of faith.

2. Jas. 2 : 19. Thou believest that God is one ; thou doest well : the demons also believe, and shudder.

Matt. 15 : 8. This people honoreth me with their lips ; but their heart is far from me.

Luke 6 : 46. And why call ye me, Lord, Lord, and do not the things which I say?

Matt. 7 : 21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my Father who is in heaven.

132. *What is the relation of the imagination to faith?*

The imagination illumines man's entire environment, — earth, heaven and hell, — and thus paints and exhibits to faith the realities of religion.

Is. 40 : 25, 26. To whom then will ye liken me, that I should be equal to him? saith the Holy One. Lift up your eyes on high, and see who hath created these, that bringeth out their host by number.

2 Kings 6 : 16, 17. And he answered, Fear not ; for they that are with us are more than they that are with them. And Elisha prayed, and said, Jehovah, I pray thee, open his eyes, that he may see. And Jehovah opened the eyes of the young man ; and he saw : and, behold, the mountain was full of horses and chariots of fire round about Elisha.

133. *Into what forms of Christian experience and activity does faith unfold itself?*

Faith unfolds itself into many forms of Christian experience and activity, all of which are embraced in repentance,¹ growth² and service.³

1. Matt. 12: 41. They repented at the preaching of Jonah.

2. Eph. 4: 15. But speaking truth in love, may grow up in all things into him, who is the head, even Christ.

1 Pet. 2: 2. Long for the spiritual milk which is without guile, that ye may grow thereby unto salvation.

2 Pet. 3: 18. But grow in the grace and knowledge of our Lord and Saviour Jesus Christ.

3. Acts 20: 19. Serving the Lord with all lowliness of mind.

Rom. 12: 1. I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service.

134. *What is repentance?*

Repentance is a deep change of the entire thinking, feeling and willing man; and involves as its elements enlightenment,¹ contrition and confession,² prayer for pardon and peace,³ counting the cost⁴ and endeavor after new obedience.⁵

1. Luke 15: 17. But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger!

2. Luke 15: 18, 19. Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son.

3. Ps. 25: 18. Forgive all my sins.

John 14: 27. Peace I leave with you; my peace I give unto you.

4. Luke 15: 18. Make me as one of thy hired servants.

Luke 14: 28. Which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have wherewith to complete it?

5. Luke 19: 8. And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold.

135. *How does repentance differ from regeneration?*

Repentance and regeneration are the two aspects of man's spiritual transformation, the former denoting

man's response to the movement of God within ;¹ the latter signifying God's part in convincing man of sin and enabling him to accept Christ and do his will.²

1. Heb. 3 : 8. Harden not your hearts, as in the provocation.

Acts 26 : 19. I was not disobedient unto the heavenly vision.

Rev. 22 : 17. And he that is athirst, let him come.

2. Jer. 31 : 18. Turn thou me, and I shall be turned.

John 3 : 5, 7. Except one be born of water and the Spirit, he cannot enter into the kingdom of God. . . . Ye must be born anew.

136. *What are the chief obstacles to repentance ?*

The chief obstacles to repentance are the power of sin in the soul,¹ a false pride in one's own personality and achievements,² ignorance of God's truth,³ the environment of worldly interests and friendships⁴ and the insincerity of many professing Christians.⁵

1. Rom. 7 : 21. I find then the law, that, to me who would do good, evil is present.

2. Luke 18 : 11, 12. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week ; I give tithes of all that I get.

3. John 4 : 10. If thou knewest the gift of God, and who it is that saith to thee, Give me to drink ; thou wouldest have asked of him, and he would have given thee living water.

4. Matt. 19 : 22. But when the young man heard the saying, he went away sorrowful ; for he was one that had great possessions.

Luke 14 : 18-20. And they all with one consent began to make excuse. The first said unto him, I have bought a field, and I must needs go out and see it ; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them ; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come.

5. Rom. 14 : 15. Destroy not with thy meat him for whom Christ died.

137. *What is meant by growth as a form of faith's unfolding?*

Growth is the continued progress¹ of man, through the indwelling Christ,² and is furthered by the study of the Word,³ prayer,⁴ the observance of the ordinances⁵ and the exercise of those graces which pertain to the complete man.⁶

1. Luke 2:52. And Jesus advanced in wisdom and stature.

2. Col. 2:6, 7. As therefore ye received Christ Jesus the Lord, so walk in him, rooted and builded up in him.

John 15:4. Abide in me, and I in you.

3. Ps. 1:2. His delight is in the law of Jehovah; and on his law doth he meditate day and night.

Acts 2:42. And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers.

2 Pet. 3:2. Ye should remember the words which were spoken before by the holy prophets, and the commandment of the Lord and Saviour through your apostles.

4. 1 Thess. 5:17. Pray without ceasing.

Luke 18:1. They ought always to pray, and not to faint.

5. Heb. 9:1. Now even the first covenant had ordinances of divine service, and its sanctuary, a sanctuary of this world.

6. Phil. 4:8. Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

138. *How is the Word of God to be studied?*

The Word of God, being a message from the Father in heaven to his children, is, as with an earthly father's letters to his child, best understood when we read it in his presence and under his direction. It,

therefore, is to be studied with diligence,¹ preparation² and prayer;³ being received with faith⁴ and love,⁵ laid up in our hearts,⁶ and practiced in our lives.⁷

1. Acts 17:11. They received the word with all readiness of mind, examining the scriptures daily, whether these things were so.

2. Jas. 1:21. Wherefore putting away all filthiness and overflowing of wickedness, receive with meekness the implanted word, which is able to save your souls.

3. Ps. 119:18. Open thou mine eyes, that I may behold wondrous things out of thy law.

4. Heb. 4:2. But the word of hearing did not profit them, because it was not united by faith with them that heard.

5. 2 Thess. 2:10. They received not the love of the truth, that they might be saved.

6. Deut. 10:18. Therefore shall ye lay up these my words in your heart and in your soul.

7. Jas. 1:22. But be ye doers of the word, and not hearers only, deluding your own selves.

139. *What is prayer?*

Prayer is an offering up of our desires to God,¹ and includes adoration,² thanksgiving,³ confession⁴ and petition.⁵

1. Ps. 62:8. Trust in him at all times, ye people; pour out your heart before him: God is a refuge for us.

2. 1 Chron. 29:11. Thine, O Jehovah, is the greatness, and the power, and the glory, and the victory, and the majesty.

3. Ps. 95:2. Let us come before his presence with thanksgiving.

4. Dan. 9:4. And I prayed unto Jehovah my God, and made confession.

5. 1 John 5:14. And this is the boldness which we have toward him, that, if we ask anything according to his will, he heareth us,

Jas. 5:14. Is any among you sick? let him call for the elders of the church; and let them pray over him. *

Acts 12:5. But prayer was made earnestly of the church unto God for him.

140. *What does the observance of the ordinances embrace?*

The observance of the ordinances embraces baptism,¹ the Lord's Supper,² public worship³ and the proper use of the Lord's Day.⁴

1. Acts 10:48. And he commanded them to be baptized in the name of Jesus Christ.

2. 1 Cor. 11:26. For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come.

3. Heb. 10:25. Not forsaking our own assembling together, as the custom of some is, but exhorting one another.

Acts 2:46. And day by day, continuing stedfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart.

4. Lev. 23:3. It is a sabbath unto Jehovah in all your dwellings.

141. *How is the worshiper to conduct himself in the house of God?*

He is reverently to enter the house of God,¹ to bring himself into sympathy with the service² and, by prayer and other possible means, seek to have the worship of God full of spiritual beauty and dignity,³ and pervaded with power,⁴ so that sinners shall be converted⁵ and believers strengthened and built up in Christ.⁶

1. Hab. 2:20. Jehovah is in his holy temple: let all the earth keep silence before him.

2. John 4:24. God is a Spirit: and they that worship him must worship in spirit and truth.

3. 1 Chron. 16:29. Worship Jehovah in holy array.

4. Acts 2:4. And they were all filled with the Holy Spirit.

5. Acts 11:24. And much people was added unto the Lord.

6. 1 Thess. 5:11. Wherefore exhort one another, and build each other up, even as also ye do.

142. *What is required to the worthy receiving of the Lord's Supper?*

It is required of them that would worthily partake of the Lord's Supper, that they examine¹ themselves of their knowledge to discern the Lord's body,² of their faith³ to feed upon him, of their repentance, love and new obedience,⁴ lest, coming unworthily, they eat and drink judgment⁵ to themselves.

1. 1 Cor. 11:28. But let a man prove himself, and so let him eat of the bread, and drink of the cup.

2. 1 Cor. 11:29. For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body.

3. 2 Cor. 13:5. Try your own selves, whether ye are in the faith; prove your own selves.

4. 1 Cor. 5:8. Wherefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

5. 1 Cor. 11:31. But if we discerned ourselves, we should not be judged.

143. *What is service?*

Service is the employment of all¹ our resources of mind, body and estate, under the leading of God² and in cooperation with our fellow man,³ for the progress of the entire social order;⁴ including the promo-

tion of the welfare of man⁵ and the improvement of the world in which he lives.⁶

1. Acts 3:6. What I have, that give I thee.

2. Prov. 3:6. In all thy ways acknowledge him, and he will direct thy paths.

3. Phil. 1:27. Stand fast in one spirit, with one soul striving for the faith of the gospel.

4. Eph. 5:16. Redeeming the time, because the days are evil.

5. Gal. 6:10. So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith.

6. Is. 40:4. Every valley shall be exalted, and every mountain and hill shall be made low; and the uneven shall be made level, and rough places a plain.

144. *What does the promotion of the welfare of man include?*

The promotion of the welfare of man includes his conversion,¹ and his upbuilding, bodily, mentally, morally and spiritually.²

1. Jas. 5:20. He who converteth a sinner from the error of his way shall save a soul from death.

2. 1 Thess. 5:23. And may your spirit and soul and body be preserved entire.

John 21:15. Feed my lambs.

Matt. 28:19. Go ye therefore, and make disciples of all the nations.

Acts 16:9. And a vision appeared to Paul in the night: There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us.

145. *What does the improvement of the world in which man lives include?*

The improvement of the world in which man lives includes all those reforms and movements which,

through advancing the industrial,¹ sanitary,² political,³ educational⁴ and spiritual⁵ progress of society, are making the earth a better dwelling-place for the human family.

1. Gen. 4: 17. And he builded a city, and called the name of the city after the name of his son, Enoch.

2 Kings 20: 20. And how he made the pool, and the conduit, and brought water into the city.

Gen. 26: 12. And Isaac sowed in that land, and found in the same year a hundredfold.

2. Lev. 13: 2. When a man shall have in the skin of his flesh a rising, or a scab, or a bright spot, and it become in the skin of his flesh the plague of leprosy, then he shall be brought unto Aaron the priest.

3. Num. 32: 29. And the land shall be subdued before you.
Matt. 22: 21. Render therefore unto Cæsar the things that are Cæsar's.

4. Deut. 4: 9. Make them known unto thy children and thy children's children.

Eccl. 2: 5. I made me gardens and parks, and I planted trees in them.

5. Matt. 12: 28. Then is the kingdom of God come upon you.

146. *With what spirit are we to face this world's social problems?*

We are to stand in reverence for the sacrifices that have made possible "the social order that holds us."¹ We are to be glad for the problems that confront us, since they are the opportunity for us to glorify God and serve our fellow man.² We are vigorously to apply to those problems the teachings of Jesus.³ But doing our best, we yet are to possess ourselves in patience, since the regeneration of society cannot be more

rapid than the redemption of the individual.⁴ We are to have faith in the final triumph of righteousness and truth in God's world.⁵

1. Heb. 11: 13. These all died in faith, not having received the promises, but having seen them and greeted them from afar.

Luke 10: 24. Many prophets and kings desired to see the things which ye see, and saw them not.

2. John 9: 3. That the works of God should be made manifest in him.

John 11: 4. This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby.

3. 2 Tim. 4: 2. Reprove, rebuke, exhort, with all longsuffering and teaching.

Is. 1: 17. Seek justice, relieve the oppressed, judge the fatherless, plead for the widow.

4. Jas. 1: 4. And let patience have its perfect work.

5. 1 Cor. 15: 25. He must reign, till he hath put all his enemies under his feet.

147. *What is the relation of service to progress toward perfection?*

Service is a condition precedent to progress.¹ This world is man's gymnasium,² wherein he must exercise every power for the advancement of the material and spiritual interests of humanity, if he would grow. "When I touch the hand of Christ in his work, I am ennobled, consecrated, crowned."³

1. Matt. 10: 39. He that loseth his life for my sake shall find it.

2. 1 Cor. 9: 26. I therefore so run, as not uncertainly; so fight I, as not beating the air.

3. 2 Tim. 4: 7, 8. I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing.

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